The Messenger.

"As the Truth is in Jesus."

Rev T Appel DD
31Dec77

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THE MESSENGER.

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Poetry.

"ALONE WITH JESUS."

"Alone with Jesus; fades the daylight slowly,
Soft o'er the earth the shades of evening fall,
As worn and weary with the day's temptation
My spirit answers to the Saviour's call.

"Alone with Jesus;" from the day's hard conflict
What have I brought that I His grace may win?
Only the burden of my sin and longing—
Only the same heart cry, "Forgive my sin."

"Alone with Jesus;" He hath seen each wandering,
Hath watched each failure from His throne above;
And yet to-night He bids me come, confiding
In the great wealth of his unchanging love.

"Alone with Jesus;" O the hush, the rapture!
My spirit yieldeth to His gracious will;
What though the day's sad failure lies behind me?
I am content, because He loves me still.

"Alone with Jesus;" in His presence holy
Cometh no thought of sin or pain to me;
Close, close, His loving arms are thrown around me,
Almost the glory of His face I see.

"Alone with Jesus;" here can come no sorrow;
From sin and conflict here my soul is free;
This be my prayer to-night, "O Jesus, Saviour,
Teach me through life to dwell alone with Thee."

—*Millie Colcord.*

Communications.

For the Messenger.

A DAY AT CORINTH.

"The Church of God which is at Corinth."—1 Cor. 1: 2.

On the evening of Wednesday, May 14th, 1879, our company of eight persons set out to go from Athens to Corinth. The party consisted of Rev. Dr. Dulles and son, and Mr. Dickey of Philadelphia, Rev. Dr. Bishop of the Reformed Dutch Church, Orange, N. J., a young Mr. Whelpton from England, and our own party of three, all ministers wishing to see Corinth for the sake of its historical and scriptural associations.

The day had already been a tiresome one, having been fully occupied in sight-seeing in and around the capital of Greece. The many objects of interest that crowd upon the attention of the tourist at Athens, such as the Acropolis, the temples, the ancient theatres, the stadium, &c., had so fully engrossed our interest during the day, that we were poorly prepared for the fatigues of a night voyage, followed by travel on horseback or in a carriage. But this was our only opportunity of seeing the place where St. Paul labored for one year and six months, and we felt that we could not afford to lose it.

Accordingly, we fell into line at the hotel Engle-Terra, and each one with his light luggage in hand hastened to the depot. The train bound for the sea-port, Piræus, was in waiting, and stepping on board, we were soon speeding through the darkness, and rapidly passing over the five miles intervening, we stepped into the little boat which was to convey us to the steamer. As we shoved off from shore, we noted the many lights gleaming from the wharves around the snug little harbor, and passing one vessel after another, we at last reached the "*Ionion*," the vessel in which we wished to take passage to Kalamachi, the nearest port to Corinth.

It will afford the reader a glimpse of the discomforts of travel in the East, to speak of this voyage and journey. Before we ascended the ladder at the side of the "*Ionion*," all were hopeful and buoyant in feeling. But no sooner was the eager inquiry made, through our dragoman, for berths, than a change came over the spirit of our dreams. We were assured that no berths were to be had. The vessel was crowded with Greek officers and soldiers, and other passengers, and not a sleeping place could we have. Various suggestions now were heard. Some of the party were for sleeping upon the tables, others for hiring the private cabins of the ship's officers, others for sleeping upon the floor. In point of fact, all these suggestions were carried out, for some slept upon the table, others upon camp-stools on deck, and the rest in some indifferent berths which the steward at last made ready for us.

At five o'clock the next morning we were at Kalamachi, and hastening on board a small boat, we put off for the shore, and were soon seated in the carriages which were to convey us to New Corinth, while it was as yet only the early gray of the morning. A good road has been constructed across the isthmus, which, at its narrowest point, is four miles in length, and along this thoroughfare, we drove with ease and rapidity. We found New Corinth a town large enough to contain 1000 inhabitants, but upon inspection discovered, that many of the houses were vacant. At the poor kahn, which in America would be called a "corner grocery," we were forced to partake of what, by courtesy, might be called a breakfast. Having finished this quondam repast, we mounted our horses, equipped with wooden saddles and without bridles, and set off for the Acro-Corinthus.

Our route lay across a plain, gradually ascending by slight terraces, towards the site of ancient Corinth, which lay just at the foot of the Acro-Corinthus. Our first evidence of approach to the ancient city, was the sight of an amphitheatre excavated in the rock, at the top of one of the ridges here traversing the isthmus from sea to sea. The excavation is 290 by 190 feet in dimension, and at one end has an entrance hewn under the rock, making a subterranean passage for the entrance of wild beasts or gladiators. It is very probable that this amphitheatre is of Roman origin, and not of the earlier Greek period, and it may have witnessed the martyrdom of the early confessors of the Christian faith. From this point, we came upon traces of columns, and fragments of pottery in the greatest profusion, and soon arrived at what is known as Old Corinth, a miserable hamlet, inhabited by a most wretched population.

We next came upon the ruins of a very ancient temple, known as "*The Seven Doric Columns.*" There are just seven columns still standing, evidently at the corner of the structure which may have fallen to the earth centuries ago. They are of simple Doric structure, without bases, and with plain capitals, and between them, half in place, hang the heavy architraves. It is thought that this ruin dates from the 7th century before the Christian era, and was dedicated to Athena Chalinitis. It was with no ordinary interest that we regarded this very ancient ruin, the columns of which appearing so massive and venerable, St. Paul himself must have seen when he dwelt at Corinth.

We now prepared for the ascent of the Acro-Corinthus, an isolated peak with almost precipitous sides, rising abruptly from the plain to the height of 1886 feet. We began the ascent on horseback, by winding around the sides of a little rivulet which coursed down the north-west corner of the mountain. For two thirds of the way, the sides are covered with soil, affording a scanty growth of wild grass, upon which flocks of sheep and goats were feeding. The upper part of the mountain is composed of a conglomerate limestone, of dark color, which at a distance looks like a majestic iron crown.

At the beginning of this rocky summit, we came to an ancient wall and a drawbridge, of what was once an impregnable fortress. The massive walls ran diagonally along the cliff, overlapping each other some seven times at the point where we ascended. At the draw-bridge we alighted, and giving the animals in charge of the attendants, pursued our journey on foot. It was nearly eleven o'clock when we at last reached the summit, and after pausing to recover breath, and rest a little, we began to take in the magnificent view which extended about our feet in every direction.

Before us lay the narrow isthmus, now seeming to us, to be only a step or two in breadth, though in reality varying from four to ten or twelve miles. At our very feet could be seen the seven ancient columns, and near by them the straggling hamlet of Old Corinth. Just beyond this, upon the Gulf of Corinth, was the place where we had breakfasted, and beyond it, just across the harbor, was the port of Lentraki, near the ancient Læctræum. To the east we saw the Saronic Gulf, and upon its shore, Kalamachi, where we had disembarked, and across this bay, nearer to us lay the ancient harbor of Cenchrea. To the west of us were the Cylene mountains with snow upon their peaks; to the north, and across the beautiful Gulf of Corinth, we saw Mount Helicon, the birth-place of the Muses; and far to the north-west we looked upon the heights of Parnassus, at the foot of which once lay the sacred town and temple of Delphi. It was a scene long to be remembered, and taken in connection with its historical and Scriptural associations, forever unequalled.

As we waited here, to drink in the beauties and glories of the scene; watching the sails upon the two seas, and studying the cloud shadows that flung their mystic spells over the classical mountains, some of our party, most appropriately, read from the Bible, the account of St. Paul's life at Corinth. We heard now, in a new spirit, the story of Aquila and Priscilla, and how the apostle worked with them at tent making. Acts 18: 2, 3. The scene in the synagogue, (v. 4–6) the house of Justus, the trial before Gallio, (v. 7, 12–16,) and St. Paul's departure into Syria, (v. 18,) all seemed to be brought before us in a new light. We also read, in turn, from the Epistles to the Corinthians, about the divisions existing among Christians there (1 Cor. 1: 11–13) and thought how like the divisions even now existing among those of the same faith. Nor could I refrain from the thought that our own Reformed Church, yet in this unhappy state of division, needed to hear the wise and godly exhortations of the apostle. The masterly argument for the doctrine of the resurrection as given in the 15th chapter of 1st Corinthians, seemed to us more grand than ever, as we recalled it to memory, while looking down upon the place where once dwelt the people, to whom it was originally addressed.

On our departure from the Acro-Corinthus, we went first to Kalamachi where we remained all night, and from thence along the shore of the Saronic Gulf to Megara, and thence to the ancient Eleusis, and by the pass of Daphne to Athens, and thus finished a most interesting and profitable excursion.

I will close by quoting the parting words of St. Paul's First Epistle to the Corinthians: "The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen."

DAVID VAN HORNE.

Trieste, May 22, 1879.

For The Messenger.

FROM OCEAN TO OCEAN.

In the afternoon of the 18th of March, we left New York city at the foot of Desbrosses street, by ferry to Jersey City. In less than two hours we stepped from the train in the Pennsylvania Depot in Philadelphia. Here we spent a little more than a day very pleasantly as the guests of Dr. Fisher.

From Philadelphia we proceeded to Harrisburg, stopping on the way a few hours at Lancaster, which we spent most happily among some of our friends, and were sorry that we were unable to see all. From Harrisburg we returned home, and after less than a week of hard labor in getting things properly arranged, we bade adieu to the old homestead, and its loved ones, and proceeded to Bedford county to visit an older brother, but delaying a day at Harrisburg to say good-bye to our kind friends there.

After a very delightful visit in Bedford county, we left for Huntingdon, where we spent the night, and set out on our journey the next morning for Pittsburgh. On our way to this last named place, we fell in with a venerable body of Presbyterian clergymen, who were on their way to a meeting of a Presbytery in Altoona. Through the courtesy of one of their number whose acquaintance we made, through a friend at Huntingdon, we were introduced to quite a number of them, whose faces, and words of encouragement we shall not soon forget.

In crossing the Alleghanies we, of course, saw the famous horseshoe bend, which to us, now having crossed the continent, is rather insignificant. Remaining but a few hours in Pittsburgh—a city enveloped in perpetual smoke—we left for Dayton, Ohio, where we arrived at 7 A. M. of the next day. Here we spent a day and night very pleasantly indeed, and also very profitably. Through the kindness of Dr. Mease, whose hospitality we enjoyed, we visited the large insane asylum, and the fine Soldiers' Home in the vicinity of the city. Our stay was short, but very pleasant and agreeable, and the acquaintances we made we will long remember.

At Dayton we took the cars for Tiffin, where we arrived in good time, and at once proceeded to the house of Dr. Williard, President of Heidelberg College, by whom we were warmly greeted, and shown through the city and institution. In the library of the College, we saw some familiar faces, which, though in a strange land, made us feel quite at home.

From Tiffin we proceeded to Brazil, Ind., to visit a brother and sister, and after a very pleasant week, we left for Franklin Grove, Ill., stopping a day in Chicago, the "Queen of the West." Our visit at Franklin Grove, a beautiful little village on the North-Western R. R., wanted nothing to make it all that could be desired. From here we took the train for North Platte, Neb., where, after spending a week very enjoyably in various ways on the wide and elevated prairies with our relatives and friends, we again set our faces towards the Pacific coast.

Between North Platte, Neb., and Ogden, Utah, we passed the most varied and magnificent scenery on the route. It is impossible to describe the grandeur of the Rocky mountains, the great backbone of the continent, and Echo and Weber canons. I should fail if I attempted it. On the platform of the rear car, we had a charming view of the vastness and indescribable grandeur of the rocks and mountains. From Sidney, Neb., we traveled in company with Rev. L. M. Krahl and wife, and an interesting little girl from New York, which made the journey exceedingly pleasant. The little girl soon declared her love for Mrs. Gring, and as a matter of course, I too came in for a share. We had a sad parting with her in California; for we had learned to love her very much.

Arriving at Ogden at 5.30 P. M., we were prepared to enjoy our supper. After supper we took the train for Salt Lake City, thirty-six miles down the Utah Valley, where we arrived at 9 P. M. All the way we traveled in sight of the Great Salt Lake, the Dead Sea of America. The valley is very fertile and level, and finely cultivated. One can scarcely persuade himself, that he is in the territory of Utah, so old and staid is the general appearance of things.

After a refreshing sleep and hearty breakfast, we set out in company with a guide to see the sights of the Mormon and Utah capital. We visited all the principal places of interest, such as the Temple—the Tabernacle—the Tithing House—the Co-operative Store—Brigham Young's house and homes, and the Warm Sulphur Springs, where we had an exhilarating bath in the strong sulphur water. But time and space will not permit me to describe minutely all the points of interest to the curious observer in Salt Lake City. We all felt well repaid for the trip, and in the afternoon took the train to meet the westward bound train at Ogden in the evening.

Leaving Ogden on Thursday evening, we arrived in San Francisco on Saturday following. I cannot stop to describe the monotonous plains of sage and alkali, properly called the great "American Desert," nor the unspeakable grandeur of the Sierra Nevada mountains. These mountains are certainly very grand, and whether on their heights, or in their shadow, one cannot help being deeply impressed with the power and greatness of our God, by whose word they were brought forth, and continue to exist.

The transition from winter to summer is very pleasing and agreeable. At six o'clock in the morning, we were in the region of snow on the Sierra Nevada mountains, and in a few hours later, in the land of perpetual summer. California is certainly a fine state, and San Francisco, with its 300,000 inhabitants, its superb hotels, its Cliff House, its Woodward's Gardens, and its fine harbor, cannot easily be excelled. It is almost a foreign city, having such a large foreign element.

On Sunday morning we worshiped in one of the Presbyterian churches, and in the evening we visited a Chinese school and church under the care of Rev. Loomis, missionary of the Presbyterian Church. This was a curious as well as interesting sight indeed, and for the first time in our lives, Mrs. Gring and myself had the pleasure of instructing heathen out of the Word of God.

Through the kindness of Rev. J. Fuendling, our missionary here in the city, we have been able to see a great deal of the city. I wish I had time to describe "China Town," "The Cliff House," on the banks of the Pacific, and the Woodward's Gardens. They are all well worth seeing and describing.

We are now ready to set out upon our ocean voyage. We found our baggage and freight all safe and secure, and had very little trouble with it. We have now traveled over four thousand miles by rail, and are quite tired of car riding, though our journey was all made with comfort. On Friday noon, May 16th, we expect to begin our voyage of over forty-seven hundred miles across the great Pacific ocean. We sail in the steamer Gaelic, an English built vessel, very fine and safe, and makes excellent time. We hope, if all is well, to make the trip in about twenty days.

We are both well, and have enjoyed good health all the way, and are very anxious to get to our home in the far off island of the sea. We are very happy, and delighted with our prospects of life and labor in Japan. All the way we have received nothing but kindness and encouragement. We clear the western shores of our native land with the happiest recollections, and the best of good will to all we leave behind. We thank you all for your kindness, your interest, and word of encouragement. We feel confident that you remember us in your prayers, and that you will aid us in helping to establish the Church of Christ in the empire of Japan.

We go forth in humble and calm obedience to the last great commission of our Lord, "Go ye into all the world and preach the Gospel to every creature," and we rest in the light of that dearest, and most sustaining of all promises to us in this work, "Lo I am with you alway even to the end of the world." By the time this reaches you we shall be in mid ocean. We shall think of you often. Farewell.

Yours truly, AMBROSE D. GRING.

San Francisco, May 15th, 1879.

WHAT HELPS TO MAKE UP OUR BEING.

The mere lapse of years is not life. To eat and drink and sleep, to be exposed to the darkness and the light, to pace round in the mill of habit and turn thought into an implement of trade, this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities will slumber which will make it worth while to be. Knowledge, truth, love, beauty, goodness, faith alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt that makes us meditate, the death that startles us with mystery, the hardship that forces us to struggle, the anxiety that ends in trust, are the nourishment of our natural being.—*Exchange.*

Believer, Christ died for you, and you live through His death, that you might live to Him in your life.

Family Reading.

NOT IN VAIN.

It tarries long and seems to say,
God hath forgotten me;
Yet shall it come, and when it comes,
Good shall the answer be.

It seemeth sad so long to watch,
Thus tossed on stormy sea;
But day shall break, and when it comes,
Good shall the answer be.

Weary of sin and strife, the soul
Cries out in vain to Thee,
Yet not in vain—deliverance comes;
Good shall the answer be.

The night is long, the sky is dark;
In vain we bow the knee,
Pleading for light; it comes at last;
Good shall the answer be.

The battle goes against us, yet
We fight, and will not flee;
Help, Lord! He hears, and when it comes,
Good shall the answer be.

How long? the Church thus pleads,
In hours of agony;
But not in vain—her cry is heard;
Good shall the answer be.

How long? Creation cries in bonds,
Still longing to be free;
The groan is heard, and when it comes
Good shall the answer be.

—*Bonar.*

CHILDREN'S MANNERS.

PURITY OF SPEECH.

I have a decided liking for well-behaved children, a liking positive and avowed, and should I confess here to a dislike for rude, ill-mannered ones, I would not stand alone in the feeling though I may in the confession; for I notice the ill-bred, uncivil child is never a favorite with either his playmates or elders, though he may stand at the head of his class, may be good-hearted, full of fun and frolic, may possess many of the requisites to make him an agreeable companion and friend, yet if he is not courteous, if he has not learned good manners, people will not like him. When I see a child making himself disagreeable to all about him just from thoughtlessness or want of training, I say, with a half groan, "Why doesn't his mother or sister teach him manners? It is a world of pity that he should spoil everything by his rude, uncouth, awkward ways."

Politeness has been defined as the outward expression of inner good-will; but I have known people full of good-will who did not know how to express it so as to please. Desiring to please and knowing how to please are two different things. It is training that changes the good-will into the style of expression called politeness.

Assuming, my dear young friends, that you are unselfish and kind-hearted, which must be the foundation of all true politeness, the object of these articles shall be to show you how to express this feeling according to some of the accepted rules of good society, to throw out some hints that may serve as helps to you in the ordinary happenings of life, where perhaps rules may not apply.

There is a right and a wrong way of doing things; that is, the same thing may be done in such a bungling manner as to offend, or in such a nice way as to highly please. I am sure you do not wish to be offensive, when by a little thoughtfulness you may get into the habit of doing things in a pleasing way, and then you will do them naturally without thinking about them at all.

There are certain rules in the formation of good manners that at first sight seem arbitrary, but, when looked into more closely, we find they are founded upon a basis of common sense. Many of you have heard them again and again from your careful mother, elder sister or family teacher, and if you remember and practice them, I beg your indulgence while I talk for the benefit of those who have such busy mothers that they do not take the time to teach their children politeness, or those who have no mothers to tell them the correct way of saying and doing things, or still those who have such indulgent mothers that they are blind to the clumsy, disagreeable manners of their children, and cannot see why others are annoyed by them. This sounds a little strangely, but I have an instance in my mind (and have known many such) of a little boy, who, having been delicate when a child, had been unduly indulged and was simply let to grow up without training.

When he came to go away to school, to make things easy and homelike, a family of cousins living near the school took him in their home. Now, the children of this household had been properly trained in the courtesies of life, and this little alien had such bad manners without knowing it that he was simply laughed at. The thoughtful mother of this well-ordered home took him aside and gave him private lessons on behavior. He remembered what she told him, but wondered aloud that his own mother had not taught him these things. So many another child has been led to wonder on first going out from home from the same cause.

CORRECT SPEECH.

Nothing bespeaks a true lady and gentleman or well-bred child more than the use of correct language, pure, clean speech. Cultivate, my young friends, good English in every-day conversation. Unclean speech is in keeping with a smutty face, begrimed hands, and soiled clothes. Strange how easily and almost unconsciously one slides into a careless, slipshod way of talking, even when the rules of grammar are quite familiar. It is not uncommon to find people learned in all the rules of syntax who apply them to the art of writing, yet habitually talk incorrectly.

Early culture and association with refined persons are quite essential to give purity to speech; but if one has unfortunately been deprived of these he should continually watch his words till he gets in the habit of using decent English, for nothing so unmistakably marks one with vulgarity, no matter how elegant is the outside covering, as shabby, low-born speech.

Not long since the young folks belonging to several families in a certain neighborhood, who had frequent intercourse with each other, entered into an agreement to pay a small forfeit every time either of them made use of certain vulgarisms in speech that had become a habit with them. Old and young, large and small, soon became interested, and entered into the compact. All had fallen into the habit, for false syntax is contagious, and spreads through whole communities when it once breaks out, and one of its worst phases is that people are affected by it without knowing it.

For a time the treasury, the contents of which, by the way, was given to charitable purposes, was pretty full. Each one was a self-appointed monitor. The plan caused considerable fun, but, what is better, completely cured the bad habit. I doubt if in that circle the horrid words "a'n't," or "won't" or "have got" are ever heard, or "done" for "did." And their conversation is seldom embellished with "you know," "now a," "I tell you what," "of course," and the like, or with high-sounding superlatives where only the moderate positives have any meaning.

As much as I dislike slang, even what is termed the better sort of it, which, by the way, should be used very sparingly, if at all, apt as it sometimes seems, I dislike these specimens of false syntax, these vulgarisms, more, and they should be carefully watched lest they creep in and spoil fair speech.

I would recommend to my young friends, who have frequent intercourse with each other, the formation of such a club as I have been describing for mutual benefit. My word for it, it is a marvelous corrector of false syntax, and the rules might extend to other bad habits, and so be constituted a reform club.—*Christian Weekly*

THE TABOO.

One of the most general and peculiar customs of the Pacific Islands is that called *tabu*, a word which has passed into our own language as signifying anything prohibited. There it had a real and all-important signification. It was applied to all things which were consecrated or devoted to the service of the invisible powers. The same character of sacredness attached to everything connected with their idolatrous usages. But in practice it varied greatly, both in extent and in duration. Sometimes only a single tree or a single animal was tabooed; at others a whole grove or a whole herd. Sometimes only one house or a small piece of land, at others a whole village or an entire island was subjected to its influence. Sometimes it was limited to a day; at others it continued during weeks or even months. Every fire was extinguished, every sound, even to the crowing of a cock or the barking of a dog, was prevented, and a universal silence reigned throughout the district where the inhibition was proclaimed.

Hence it is manifest that, though intimately connected with the services of religion, the taboo, so far from consisting of any fixed observances, was in its requisitions both arbitrary and uncertain. As an instrument of power it might be made to assume any shape which interest or caprice should happen to dictate, and to extend to all things, sacred or civil, public or domestic. Besides, as every breach of it was punishable with death, it became an instrument in the hands of the sovereign and priesthood by which the people were governed as with a rod of iron. But though the taboo was changeable in its times and forms, there were certain points in which it was universal and unalterable. For instance, the best kinds of food were consecrated either to the use of the gods or of the male sex, the women being excluded from all participation in hogs, fowls, cocoanuts, bananas, the better kinds of fish and various other viands. On the same principle, females were prohibited from entering the houses of the men, even of their parents and husbands.

When King Rihoriho of the Sandwich Islands determined to abandon idolatry, his first act was the overthrow of the taboo. Having secretly consulted the high priest and certain chiefs on whom he could rely, he announced a great feast, to which all the foreign traders and residents were invited. Two long tables, one for the men and the other for the women, according to the former system of discrimination, were spread in the open air, surrounded by a great multitude of the common people. After the banquet was served and all the company had taken seats, the King arose with a dish in his hand denied to females, and advancing deliberately toward their board, sat down among them and invited those nearest to him to partake of the meat, which he began to eat in their presence. Immediately the whole assembly exclaimed that the food was no longer sacred, but common. The high priest now rushed forth and set fire to an adjoining temple, and agents were sent in all directions to commence a similar conflagration. In a very few days every heathen fane throughout the Sandwich Islands was reduced to ashes, and the idols which escaped the flames were cast out as useless lumber, or reserved only as objects of curiosity to strangers.—*Sunday Magazine.*

"BABY'S DEAD."

Just a whisper from the skies,
In the hush of midnight dreary,
Clasped with peace the aching eyes,
Bore their little sufferer weary
Home, to rest in Heaven's sweet morrow;
While far round our footsteps spread
Depths of wild, unwavering sorrow,
Baby's dead!

Still around the brow so fair
More than earthly beauty lingers;
Gently smooth the falling hair,
Fold the tiny frozen fingers:
Twine the curls so proudly tended,
In a halo round the head;
Pride and hope alike are ended,
Baby's dead!

Lonely to the hopeless tomb
Darling child! how shall we yield thee?
From its drear, corroding gloom
Love would freely die to shield thee.
Can we bear that dust should gather
Round our darling's golden head?
Spare the bitter cup, O Father,
Baby's dead!

Dead! and light is quenched in tears,
Hopes that blossomed but to wither,
Sunny dreams of after years
Lost in death's cold stream forever.
Sun and moon and stars are smitten
With despair's dark night o'erspread:
Ronnd the universe is written,
Baby's dead!

Darling, from your slumbers deep,
Mother calls—will you not waken?
In that lone, mysterious sleep,
Do you dream of hearts forsaken?
Safe where joys ne'er droop and languish,
Are you watching overhead?
Oh, the passion of the anguish,
Baby's dead!

Peace, at last, may hush the strife,
Where no mists of parting sever,
We may greet thee crowned with life,
Clasp thee in our love forever.
But to-night, bereft and lonely,
Yearn we for our treasure fled,
While weird echoes answer only,
Baby's dead!

BORDER-LINE CHRISTIANS.

The only happy Christian is the useful Christian. That border-land of spiritual inefficiency, bounded on the one side by a religious profession, and on the other by the unoccupied example and the untrodden path of Jesus Christ, is a wretched place to live in. It is like building one's house on the Canada line, just within the United States, in order to get whatever advantages and protection our flag may afford, yet near enough to the line to slip over when a draft for military services comes.

How many Christians living in such a position, trying to make the best of both worlds, to play fast and loose between heaven and earth; getting salvation for the other life, but, at the same time, trying to get all the ease and gain and exemption they can in this life. It is a miserable state to be in—Christ saying—"Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth;" the world on the other hand, saying, "Because you are so tame and half-hearted in your worldliness, we don't want you." And thus he is pitched back and forth between the two—religion enough to save him, but not enough to make him happy: knowing his duty and meeting it at every corner, yet miserable because he will not do it.

Alas for the man who carries a divided heart! He is destined to a life of undivided discomfort and self-reproach.

FORBEARANCE.

Many beautiful stories of exercise of mutual forbearance come down to us from the days of the early Church, when Christians seemed to be more impressed with the meaning and power of the Christian duty than later. One of these relates to the Bishop of Alexandria, who, it is told, had a fierce quarrel with the Governor, so that they parted like two pieces of tinder, which, by their rubbing together, had both caught fire; each going home in a flame of hatred. As the shadow of the declining day, however, fell into his room, the bishop grew pensive, and wrote on a slip of paper, "The sun is going down." This he sent to the Governor, who, catching the reference to St. Paul's precept, "Let not the sun go down upon your wrath," hastened to the old bishop, and, together, mutually reconciled, they stood in the sunset's benediction.

The sun is going down—the sun of life's day. When the sun goes down in mists and clouds we say it will storm to-morrow. When it pours its quiet glory over the earth we say it will be fair to-morrow. If life's sun goes down struggling in vain to disperse these chilling mists of unlovableness, these clouds of enmity which have exhaled from our lives here, it will not rise brightly on the eternal morn. Our frowns we shall see again on the face of the Great Judge.

THE MARTYRDOM OF POLYCARP.

The Roman authorities were evidently no enemies of the venerable man. On the way they met the *Irenarch* (Chief of Police) riding out in his chariot. This official took him into his chariot, and urged him to save his life by recanting. "What harm will there be," he asked, "in saying, 'Our Lord the Emperor,' and offering sacrifices?" Polycarp at first made no reply; but upon being pressed over and over again, he said, "I cannot do as you advise me." The Irenarch, irritated at his persistence, thrust him violently from the chariot, and drove on.

Polycarp was conducted to the tribunal of the proconsul, around which an angry crowd had gathered upon hearing that Polycarp had been arrested. The narrative is particular in stating that this crowd was made up of a rabble of Pagans and Jews. The proconsul was evidently desirous of saving the prisoner. He urged him to take the oath, "By the Genius of the Emperor," and to join in the shouts of the rabble, "Away with the godless!" Polycarp looked the howling mob in the face, and, with finger pointed at them, said, "Away with the godless!" "Now," said the proconsul, as if purposely misunderstanding this reply, "take the oath; deny Christ, and I release you." "Eighty-and-six years," replied Polycarp "have I served Christ, and He has done only good to me. How can I deny my Lord and Saviour?" The proconsul now tried threats. "You shall be given to the beasts." "It is well that I should be speedily released from this life of misery," was the reply. "You shall be burned alive." "I fear not the fire that burns for a moment: thou knowest not that which burns for ever," was the calm rejoinder. At last, to put an end to the scene, Polycarp said: "You wish to know what I am: I am a Christian." The herald was now ordered to make proclamation, "Polycarp has avowed himself to be a Christian." A great cry arose from the rabble: "This is the leader of the Christians, the enemy of our gods!" They demanded of the *Asiarch*, or manager of the games, that Polycarp should be thrown to the beasts. He replied that could not be, for the games were over. They then demanded that he should be at once brought to the stake. The proconsul yielded to the clamor; and the rabble hurried to the baths and other places where fuel could be had, and a pile was soon improvised.

As they were about to fasten Polycarp to the stake, he said: "Leave me as I am; He that has given me strength to meet the flames will also enable me to stand firm at the stake." When the fire was about to be lighted, he knelt and prayed: "O Lord God Almighty, the Father of Thy well-beloved Son, Jesus Christ, through whom we have received knowledge of Thyself; God of the angels, powers, and every other creature, and of the whole race of the holy ones who live before Thee, I bless Thee that Thou hast deigned to hold me worthy of this day and this hour, that I may receive a place among the number of Thy Witnesses, and drink of Christ's cup for the resurrection to eternal life, both of body and soul: among whom may I be admitted this day as a fitting and acceptable sacrifice, as Thou, O true and faithful God, hast ordained and foreshown, and accomplished. Wherefore I laud Thee for Thy mercies; I bless Thee; I glorify Thee, with the eternal and heavenly Jesus, Thy well-beloved Son, to whom, with Thee and the Holy Ghost, be glory now and for ever."

The fire was lighted; and then ensued a wonderful scene—or what at least seemed such to the brethren who describe it. The flames refused to touch the martyr, or to singe the white robe in which he was clad, but swelled around him like an enveloping curtain. The executioner thrust his spear into the emaciated body, and the blood gushed out in such quantities as to extinguish the flames, while an odor more delightful than that of myrrh or frankincense filled the air. Some saw, or thought they saw, the released spirit, in the form of a white dove, ascending to the heavens. Polycarp appears to have been the only martyr at Smyrna. Perhaps his heroic death had caused a revulsion of feeling among the people; most likely the brutality of the mob had aroused the disgust of the Roman authorities.—*Frank Leslie's Sunday Magazine.*

Useful Hints and Recipes.

To Clean Bottles.—Musty bottles or jars may be sweetened with lye or dissolved soda. Let either remain in them a short time, then dry and scald out. Salt will keep off must, if placed in jars or bottles.

Clam Soup.—Open the clams and chop them up fine. To twenty clams, add one-half gallon of water, three good onions, two tablespoonfuls of butter. Just before taking off, add one quart of rich milk and then thicken with flour.

To Remove Dampness.—For a damp closet or cupboard, which is liable to cause mildew, place in it a saucer full of quicklime, and it will not only absorb all apparent dampness, but sweeten and disinfect the space. Renew the lime once a fortnight; if the space be very damp, renew it as often as it becomes slaked.

Baked Tomatoes.—Cut nice, ripe, smooth fruit in two; lay them in a dripping-pan, in which a small piece of butter has been melted, placing the skin side down. Set over a brisk fire. When the under side is brown take them off the fire. Have an earthen baking-dish, in which place them skin side down, one at a time, being careful not to break them. In each one put a small piece of butter, a little salt and pepper, and dredge a small portion of flour over all. Place in a slow oven and bake three hours. When done, carefully place one at a time on the dish on which you wish to serve them, and send hot to table. This is a most excellent dish.—*Am. Cultivator.*

Iron for Flowers.—Any person who cultivates only a few flowers in pots or on grassy lawns, or on spacious parterres, may readily satisfy himself of the exceedingly useful part the proper materials play in the production of beautiful flowers. Even white flowers, or roses that have petals nearly white, will be greatly improved in brilliancy by providing iron, sand, and unleached ashes for the roots of growing plants. Ferruginous material may be applied to the soil where flowers are growing or are to grow, by procuring a supply of oxide of iron in the form of the dark colored scales that fall from the heated bars of iron when the metal is hammered by the blacksmiths. Iron turnings and iron filings, which may be obtained for a trifle at most machine shops, should be worked into the soil near the flowers, and in a year it will be perceived that all minute fragments have been dissolved. —*Ladies' Floral Cabinet.*

Stuffed Beefsteak.—Take a "round steak," weighing six or eight pounds, spread it out on the meat-board and pound carefully with the "steak tenderer." Make a stuffing thus: Take bread crumbs, from the centre of the loaf, and rub fine. Put one-half a cup of butter into a frying pan, and when hot add two medium-sized onions, minced quite fine, and fry until soft, putting in a tablespoonful of water, if there is danger of scorching; add these to the crumbs, with a handful of salt and saltspoonful of nutmeg, making about a quart of stuffing. Spread it over the meat, and, commencing at one end, roll it into an oblong scroll, binding together with strips of new muslin about half an inch wide. Put some bits of butter in the bottom of a baking-pan, and place in a moderate oven for one hour. Place on an oval platter, and garnish with balls of mashed potatoes, browned in an oven. Stir the gravy over the fire, adding water until of a proper consistency. This will be found the most delicious mode of cooking a tough steak. Serve either hot or cold, as desired.

Miscellaneous.

THE MAID AND THE LEAF.

A JAPANESE IDEA.

A dead leaf drifted along the snow,
A poor brown leaf with edges torn;
Now here, now there, blown high and low,
An outcast, and a thing of scorn.
Alas! Alas!
So life drifts on to hearts forlorn.

Once in a bower, fresh and bright,
Kissed by the sun-rays and the dew,
A maid to flee the hot sun's might
Prone on the ground her fair limbs threw,
To sleep, to sleep,
And dream of some one that she knew.

She slept and dreamt a horrid thing—
That he she loved would from her stray;
And starting up, deep sorrowing,
Resolved to seek him out that day.
Alas! Alas!
'Twas all too true—he'd fled away.

Her last love token—just a leaf
Of sycamore—love's emblem bright,
She threw away, then prayed that grief
Might bear her off from mortal sight.
Alas! Alas!
Whilst the dead leaf drifted through the night.

—*All The Year Round.*

WHAT WAS LEPROSY IN THE BIBLE?

Every one knows how large a space is occupied by the Levitical laws regarding leprosy, and most persons who have thought about it have probably been perplexed by the fact. The subject has hitherto been obscure, owing to our insufficient knowledge of the varieties and symptoms of that terrible disease; indeed, it is only within the last few years that medical investigations, carried on in the countries which are its special homes, have cleared up all the debateable features, except, perhaps, its supposed contagiousness, in regard to which the Committee of our London College of Physicians, "consider that the weight of evidence is decidedly on the negative side," although there is a considerable amount of testimony, that "the disease is contagious in a certain stage, when the ulcers are running." Now, all this recent information is condensed, from which it appears, that the true leprosy of the law was not the common white leprosy, *Lepra vulgaris*, or dry tetter, which, unless accompanied by ulcers, did not render the sufferer unclean, but *Elephantiasis*, under either of its chief forms, the tuberculated and the anæsthetic, the various symptoms of which in their earlier stages are delineated with remarkable accuracy in the rules laid down for the priest's guidance. Should the student of the Law wonder why a physical disease should be the subject of such minute religious legislation, he will find enough in these "Notes" to convince him, that an ample explanation is to be found in the sanitary aspect of the subject. Egypt was, in ancient times, the chief seat of this most malignant and horrible of diseases, which as a poison in the blood descended from parent to child with a frightful persistence; and the Israelites, in their crowded and servile condition, must have been peculiarly liable to contract it, and carry its fatal germs in their desert wanderings. Hence the necessity, to their prosperous development, of hedging it round with the most stringent restrictions, and by the laws of uncleanness and separation its spread through intermarriages between the healthy and the tainted. Of course, we are not precluded from seeing a religious meaning underlying these sanitary ordinances, and Mr. Clark accordingly sums up his dissertation by adding, that "the proper treatment of leprosy as a disease of the body became a type of the proper treatment of sin, not through a mere resemblance which might recommend itself to the fancy, but through the law being an inspired interpretation of the truths of nature."—*The Quarterly Review.*

ARTIFICIAL PEARLS.

Not only, however, are the processes of nature followed and natural pearls produced by artificial means, but pearls are now manufactured on a large scale without the aid of any shell-fish whatever. About two hundred and twenty-two years ago Moise M. Jaquin, a citizen of Paris, a bead manufacturer, one of those inventive geniuses who are not above taking a hint or suggestion from the most casual circumstance, happened to be walking in the garden of his country-house near Paris, when his attention was attracted by a remarkably silvery lustre on a basin of water. We can imagine M. Jaquin at once all interest and attention at what almost any other man would pass, and which undoubtedly thousands on thousands had passed, without giving the matter a thought. "Ah, ciel!" murmurs the Frenchman, "if I could but give my beads such a lustre! Pray what has produced this effect upon the basin of water?"

The old servant, who has regarded the sudden interest displayed in such a trifle, we can well imagine, with some contempt as well as surprise, answers his master, speaking for the whole world: "Master, it is but the fish; some ablettes happened to be crushed in the water; it is nothing."

Nothing! yes, nothing to the stupid servant, nothing to the rest of the world; but to a practical inventive genius like that of M. Jaquin it is a discovery, it is a fortune, it is an opening up of a new branch of commerce that feeds, clothes and supports whole communities and keeps them busy.

M. Jaquin saw that the lustrous sheen he so much admired was indeed produced by the countless scales of the little fish called the bleak—*Leuciscus alburnus.* He at once began experimenting. The scales he dried and reduced to powder, and this he used as an enamel, with which small beads of wax alabaster were coated externally. These, though beautiful, were unsatisfactory, and he soon began to use hollow glass beads. He now took the scales of the fish, thoroughly washed and rubbed them successively several times. The different portions of water used in these washings he suffered to settle. The water being carefully drawn off by siphons, our pearl-maker fonnd a lustrous matter of the consistency of oil remaining at the bottom. This substance is called by the French "essence d'Orient," or essence of pearl. Our pearl-maker, after sundry ineffectual attempts to preserve it from soon becoming putrid, at last succeeded by keeping it in volatile alkali. The further process of pearl making consists in blowing this essence of pearl, combined with melted isinglass, into hollow beads made of a peculiar kind of fine glass of a bluish tint. These having received an even and perfect incrustation on their inner surfaces, are filled with a mucilage of fine gum arabic, and, having been perforated with a needle and threaded on a string, are ready for sale. For one ounce of the lustrous material used in coating the inside of the shells no less than a thousand fish are required. Fortunately this kind of fish is very abundant, or there might have been some probability that the bleak, becoming extinct as a fish, would only continue to exist in the form of artificial pearls.—*J. C. Beard, in Harper's Magazine.*

LONDON.

From the computations of authorities, it appears that London (with all its suburbs) covers within the 15 miles' radius of the Charing Cross nearly 700 square miles. It numbers within these boundaries over 4,000,000 inhabitants. It contains more country-born persons than the counties of Devon and Gloucester combined, or 37 per cent. of its entire population. Every four minutes a birth takes place in the metropolis, and every six minutes a death. Within the circle already named there are added to the population 205 persons every day, and 75,000 annually. London has seven thousand miles of streets, and on an average 28 miles of new streets are opened and 9,000 new houses built, every year. One thousand vessels and nine thousand sailors are in its port every day. Its crime is also in proportion to its extent. Seventy-three thousand persons are annually taken into custody by the police, and more than one-third of all the crime in the country is committed within its borders. Thirty-eight thousand persons are annually committed for drunkenness by its magistrates. The metropolis comprises considerably upward of 100,000 foreigners from every quarter of the globe. It contains more Roman Catholics than Rome itself, more Jews than the whole of Palestine, more Irish than Belfast, more Scotchmen than Aberdeen, and more Welshmen than Cardiff. Its beer shops and gin palaces are so numerous that their frontages, if placed side by side, would stretch from Charing Cross to Chichester, a distance of sixty-two miles. If all the dwellings in London could thus have their frontages placed side by side they would extend beyond the city of York. London has sufficient paupers to occupy every house in Brighton. The society which advocates the cessation of Sunday labor will be astonished to learn that sixty miles of shops are open every Sunday. With regard to churches and chapels, the Bishop of London, examined before a committee of the House of Lords in the year 1840, said: "If you proceed a mile or two eastward of St. Paul's, you will find yourself in the midst of a population the most wretched and destitute of mankind, consisting of artificers, laborers, beggars and thieves, to the amount of 300,000 or 400,000 souls. Throughout this entire quarter there is not more than one church for every 10,000 inhabitants; and in two districts there is but one church for 45,000 souls." In 1839, Lord John Russell stated, in Parliament, that London, with 34 parishes and a population of 1,170,000, had church accommodation for only 101,000. These and other statistics furnished led to the "Metropolis Churches Fund," established in 1836, which has been followed by the Bishop of London's Fund. It is still computed, however, that at least 1000 new churches and chapels are required in the metropolis.—*The Cornhill Magazine.*

CHRONOMETRY OF MIND.

Sir Henry Holland, in his recently published "Fragmentary Papers," touches upon some minor but very interesting questions of psychology. In one of these disquisitions he treats of mental operations in relation to time. He says: Within a minute I have been able to coerce the mind, so to speak, into more than a dozen acts or states of thought so incongruous that no natural association could possibly bring them into succession. In illustration I note here certain objects which, with a watch before me, I have just succeeded in compressing, distinctly and successively, within 30 seconds of time—the pyramids of Ghizeh, the Ornithorhynchus, Julius Cæsar, the Ottawa Falls, the rings of Saturn, the Apollo Belvedere. This is an experiment I have often made on myself, and with the same general result. It would be hard to name or describe the operation of mind by which these successive objects have been thus suddenly evoked and dismissed. There is the volition to change; but how must we define that effort, by which the mind, without any principle of selection or association, can grasp so rapidly a succession of images thus incongruous, drawn seemingly at random from past thoughts and memories? I call it an effort because it is felt as such, and cannot be long continued without fatigue.

In commenting upon this the writer in *Nature* says: "This is a curious subject which easily admits of experiment, but it will be found that the velocity with which thoughts can be made to succeed each other depends entirely upon the degree of similarity or connection between them. Judging from my own experience and that of three students, well qualified to test the matter, I find that where the objects thought of are as incongruous as possible, the number which the mind can suggest to itself in a minute varies from 12, the result of Sir Henry Holland, up to about 20. Any one who tries the experiment, however, will find that there is an almost insuperable temptation to go off on lines of association. To avoid these, and yet to think rapidly, requires a very disagreeable effort, becoming more and more painful by repetition. When the thoughts are restricted within certain grooves, as it were, the result is more rapid succession. Thus one student was able to think in a minute of 30 different kinds of actions, 46 animals, 50 places, or 50 persons. I can myself think without much effort of 32 animals or 40 persons or places in a minute. Even in these cases, however, it will be found that the rapidity greatly depends upon the degree in which the objects have been associated. When thoughts have been very closely and frequently linked together, the number which may be compressed within a minute is much greater. I find that I can count about 96 in half a minute, which, without allowing for the two places of figures, gives 192 thoughts per minute. I can think of every letter in the alphabet in five seconds at most, which is at the rate of more than 300 per minute. Finally, by counting the first 10 numbers over and over again, I have compressed nearly 400 changes of idea the minute.

PRE-HISTORIC DISCOVERIES.

The Lake of Neuchatel, Switzerland, is lower than has ever before been known, and continues to yield rich rewards to the researches of antiquarian explorers. Professor Forel, of Neuchatel, found a few days since at the lacustrine station of Corcelet, an earthenware vase, dating from the Age of Bronze. On the bottom of the vase was plainly visible the impressions made by the fingers of the potter in the plastic clay. Of these fingers—or rather, of the thumb and forefinger, for the other digits are lacking—the professor has taken a plaster of Paris cast and submitted them to a minute examination. He pronounces the maker of the vase to have been a woman. There are two impressions of the thumb and three of the forefinger. The prints left by the nails are perfect—that of the thumb, which must have been regular, well-shaped and of an excellent convexity, measures in length 12 millimetres, in breadth 11 millimetres; the length and breadth of the finger nail, equally well modelled, are 11 and 9 millimetres, respectively, the traverse convexity representing a curve or rise of 2 millimetres. These nails, considers M. Forel, can only have belonged to a female hand. The vase has been placed in the cabinet of antiquities in the Vaudois Cantonal Museum at Lausanne. Another investigator who has been cutting trenches in ground left bare by the abatement of the waters of the lake, has arrived, after careful examination of the debris and relics which his explorations have brought to light, at some interesting conclusions concerning the way in which certain of these lake dwellings were destroyed, at the time of the year when they disappeared, and the level of the lake at the epoch of their extinction. He believes they were destroyed by fire. This opinion he bases on the fact that, in all his explorations, he finds the same mixture of gravel and sand blackened and interspersed with charcoal and partly burnt seeds and bits of wood. This debris has evidently been carried to its present position by the waters of the lake, and varies in thickness according to the inclination of the slope on which it has been deposited. In other places, besides those where the trenches have been cut, similar indications are observable—for example, at Bled, where in sinking for the foundations of a house, a lacustrine cemetery was some time ago discovered; and at Colombier, where a stream running over the dry bed of the lake, near the shore has laid bare debris identical with that brought to light by the excavations in question. From the quality and quantity of the winter stores, such as nuts, seeds and berries, found among these remains, the burning of the lake dwellings probably occurred in spring or early summer. In one place a vessel was found filled with acorns, which, not being a favorite food, would naturally, it is presumed, be left to the last, and only be used in default of something more palatable. From these considerations it is inferred that at the time when many, if not all the lake villages of Neuchatel fell a prey to the flames, its waters were at the height usual with them in the spring before their level had been artificially lowered by the engineering operations recently undertaken for confining within their channels the streams of that part of the Jurassic range which dominates the valleys of Neuchatel and Morat.

Selections.

A judicious silence is better than truth spoken without charity.—*De Sales.*

Prayer will never be superseded till it comes to be swallowed up in everlasting praise.

John Mason once said: "A child of God had rather ten thousand times suffer for Christ, than that Christ should suffer by him."

The greatest evils in life have had their rise from somewhat, which was thought of too little importance to be attended to.—*Bishop Butler.*

A contemplative life has more the appearance of piety than any other; but it is the divine plan to bring faith into activity and exercise.—*Cecil.*

Kindness has converted more sinners than either zeal, eloquence or learning, and these last three have never converted any one unless they were kind also.

A small sorrow distracts, a great one makes us collected; as a bell loses its clear tone when slightly cracked, and recovers it if the fissure is enlarged.—*Jean Paul.*

No folly is greater than that of impatience. Time passes swiftly, and even while we lament, it is hurrying us on towards an end from which we will shrink, yet shrink in vain.

If heroism be measured by patience, fortitude, endurance and victory over adverse circumstances, then true heroism is often to be found among the lowly and unknown of earth.

There are three things which the true Christian desires with respect to sin:—justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.—*Cecil.*

It is not the same thing to be wise that it is to understand; for many, indeed, are wise in the things of eternity, who cannot in any sort understand them. Knowledge is nought if it hath not its use for piety.—*S. Gregory.*

Science and Art.

THE TELECTROSCOPE.—The telephone and the phonograph are threatened with eclipse by a new apparatus called the telectroscope, which is intended to produce telegraphically the pictures imprinted on the reflector of a distant camera obscura. The apparatus depends upon the sensitiveness of silenium to shades of light, and the effects of electric currents. Should the invention be perfected, we shall have an instrument that will make it possible to view distant scenes, just as the telephone makes it possible to hear sounds beyond the reach of unassisted ears.

THE MANUFACTURE OF ICE DOWN SOUTH.—Few people have a correct notion of the extent to which artificial ice is being manufactured in the South. The success of the process employed has been so marked, that from Florida to Texas the machines are being put in operation at frequent intervals. The actual cost of manufacturing ice on the St. John's river is said to be but seventy cents a ton, including the storage and delivery. As Northern ice used to retail at from $10 to $15 a ton there, it is plain that a handsome profit remains for the manufacturer, after putting his price so low as to drive all natural competition from the market. One of the "Arctic" machines, in which ammonia is used to do the freezing, turns out ten tons of ice daily, in the form of blocks, about two and a half feet long and ten inches in thickness. The congelation is perfect, and many are said to prefer ice made to that formed in the laboratory of nature.—*Savannah News.*

Personal.

Rev, Frederick William Geissenhainer, D. D., pastor of St. Paul's Lutheran Church, New York city, departed this life on the night of the 2d inst., in the 82d year of his age.

Rev. T. H. Robinson, D. D., of Harrisburg, Pa., has accepted temporarily the Presidency of Wilson Female College, but will continue to discharge his pastoral duties at Harrisburg.

The Prince of Orange, heir apparent to the throne in Netherlands, died in Paris a few days ago. He was a dissipated voluptuary, who had no ambition to preserve the prestige and power of his great ancestor. His younger brother is misanthropic, and disinclined to marriage, and it is hard to tell what effect all this will have upon the future rule of the successor.

Books and Periodicals.

HYMNS AND CAROLS FOR CHURCH AND SUNDAY-SCHOOL. By Alice Nevin. Pp. 212, with index. Philadelphia: J. B. Lippincott & Co. Price, board covers, 50 cents; per dozen, $5.00. Fine cloth 80 cents per copy.

This book, which is certainly a labor of love, will be welcomed by many, not only in our own Church, but outside of it; and if it is not too good for the present ordinary standard of Church and Sunday-school music, it cannot fail to come into very general use. Still, this is a "good fault;" it is better to aim at elevating public taste, than to be dragged down to a level, which every one deplores, as is evident from the fact that with all the flood of Sunday-school Hymnals, people are everywhere just now saying, that their wants are not met. As we hope to refer to this work again, we will enter upon no analysis of its contents now, but would commend pastors and others to get a copy and give it a thorough examination, in the light of the necessities that are crying out to them. The book may seem at first to be high priced, especially when comparad with those that are poured upon the Church by tens of thousands; but disinterested publishers have told us that it is a marvel of cheapness, and will repay any investment made in it.

A YEAR AT POPLAR ROW. By March Ellenwood. New York: Thomas Y. Crowell, 744 Broadway. Pp. 277. Price $1.25. For sale by Reformed Church Publication Board, 907 Arch Street, Philadelphia.

The object of this book is to show the sweet influences and power a cheerful, sunny Christian may exert. Theresa, or Trees, as she was called, had quite a time in making up her mind to go to live with Aunt Gray and Marian. But then she thought, by her prayers and example, she might win them over to a proper Christian spirit. Aunt Gray had lost her husband, when yet in her youth; and she had not made it pleasant for her daughter Marian. She was of a gloomy turn, and had not studied or properly cultivated Marian's distinguishing characteristic, so that her spirit was repressed and she became morbid. Trees at length went there, and gave herself up to the mission marked out for herself. It was a long time before she could get anything out of Marian, except complainings. At length, she succeeded in winning her confidence. Trees told her she had been laboring and praying for this very thing; and after that it seemed as if Marian could not do without her. She thus in the end succeeded in accomplishing that she had marked out for herself. The story is well and happily told. R. M. F.

THE MISTRESS OF THE HOUSE. By P. B. Chamberlain, author of "Isa Graeme's World," "Nic at the Tavern," etc. New York. Thomas Y. Crowell, 744 Broadway. Pp. 244. Price $1.25. For sale by Reformed Church Publication Board, 907 Arch Street, Philadelphia.

A story of much interest and well told. A mother is called from home to nurse some sick friend, and leaves her daughter of fifteen, who is a Christian, to keep house for her step-father and his son, who are not Christians. Her mother had taken pains to lead her in the right way. She meets with many hindrances and discouragements, but perseveres, and the results are very good and most happy. The father and son are both brought into the right path. The whole tenor of the story is to awaken in young Christians a desire to serve God in the line of daily home duties. R. M. F.

SAVED AT SEA. A Light House Story. By Mrs. O. F. Walton, author of "Christie's Old Organ," "Peep Behind the Scenes," etc. New York: Robert Carter & Brothers, 530 Broadway. Pp. 150. Price 50 cents. For sale by Reformed Church Publication Board, 907 Arch Street, Philadelphia.

Grandfather Ferguson and his grandson Alick lived in the old light-house, which gave light to many ships that crossed the stormy ocean. A ship went down on Ainslie Crag. They went to its rescue. A man was standing by the rope with what appeared to be a bundle in his arms. The moment they came near the ship, he seized his opportunity to throw it to them. The grandfather caught it. "It's a child, Alick," he said." "Put it down by you." It proved to be a little girl, a bright little thing, that wound herself around the hearts of all. It was all that was saved. Inquiries were made for the parents of the child. Its parents, who lived in France, took their daughter away, and also the grandson, to give him a good education, and bring him up as their own son. It is a peculiarly touching story, conveying excellent moral lessons. R. M. F.

FRANK LESLIE'S SUNDAY MAGAZINE FOR JULY. This number commences the sixth semi-annual volume of the SUNDAY MAGAZINE, and presents a favorable opportunity for the commencement and renewal of subscriptions. Among the articles in this number to which special attention is asked are the following: "The Ten Primitive Persecutions," by Alfred H. Guernsey. This paper treats collectively of the entire series of persecutions suffered by the Christians under the Roman Emperors down to the time when, under Constantine, Christianity became the predominant faith of the Empire. It will be followed by other papers, each complete in itself, describing from a purely historical standpoint, the principal persecutions, in Europe, of succeeding ages. The next paper of the series will be devoted to the persecutions directed against the Albigenses and Waldenses in France.

Among the shorter stories in this number "Bernard Graham: a Problem," by Rhoda Worthington, will be at once recognized as a story of very uncommon power; and "John Graham's First Cause," by Helen W. Pierson, will amply repay perusal.

A leading feature of the Magazine has been, and will be, the delineation by pen and pencil of striking features in the manners and customs of foreign lands. Among the principal papers of this class are the great "Mohammedan Festival of Hossein," by H. A. Seyguern; "The Parsees," by Godfrey A. Hudson; and the somewhat exhaustive accounts of "The Gypsies" and "The Druids."

Among articles of a graver cast are the Sermon, "Christ the Liberator," by the Editor; "We Seek the Truth," by Jesse Higgins; "Idle Words," by Rev. Thomas A. Hoyt; and the instructive letter on "Visiting the Sick," contained in the "Invalid's Portion."

Under the general title "At Home and Abroad," the Editor gives a full summary of what is passing in the religious world; and in the strictly editorial department he treats of such timely topics as "Church Trials;" that is, trials as conducted before ecclesiastical tribunals; "Going to Law with one's Brother;" "Heredity: the Seed of the Godly;" and the singular case of Mr. Kiddle, the late "Superintendent of Public Schools" in New York.

LITTELL'S LIVING AGE, No. 1826, June 14, 1879. CONTENTS: Origen and the Beginnings of Christian Philosophy, *Contemporary Review;* Sarah de Berenger. By Jean Ingelow, Part vi., *Advance Sheets;* William Kingdon Clifford, *Fortnightly Review;* The Romance of Mistress Frances Kendrick of Calcot House. By the author of "Patty." Conclusion, *Advance Sheets;* Contemporary Life and Thought in France, *Contemporary Review;* On Chinese Fans, *Fraser's Magazine;* Zulu Orthography, *Natal Colonist.* POETRY: The Cloud, Spring's Gifts, The Maid and the Leaf. Miscellany. Published every Saturday by Littell & Co., Boston.

The Messenger.

REV. P. S. DAVIS, D. D, EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JUNE 18, 1879.

PRAYER AND THE ABIDING COMFORTER.

In our remarks last week about the *abiding* presence of the Holy Ghost in the Church, we said nothing which would lead men to suppose, that repeated and continuous prayer to the Comforter is no longer necessary. What we contended for was, that the outward manifestations that accompanied the advent of the Paraclete, are now no longer to be expected, much less made the test of His ruling power in the Church, and in the hearts of men. To make such a test, would be analogous to saying, that the Ten Commandments could have no force now, because the lightnings and thunders that proceeded from Mt. Sinai, are no longer heard, or that prayers to Christ are to be done away with, because Christians are not to look for His re incarnation and miraculous works, as the prerequisite of His grace and help.

If the rule of a governor could be authenticated only by the pageant of inauguration day, his real power would depend upon the civic or military display which attends his induction to office, whereas it is only afterwards, and in virtue of the authority vested in him, that his steady rule is of force. The official acts, even of a civil ruler, are more than the outward circumstances, in the midst of which his rule was begun. So it is in this dispensation of the Spirit; but it has never been promised, that the benefit of Christ's life and death, because objectively present, do away with the necessity of supplication on our part.

ANOTHER BARON MUNCHAUSEN.

That disabled and retired clergyman, who some years ago went to South America for his health, and found an herb which cures all diseases, is now so fairly outdone, that we hope he will never be heard of again. He has been eclipsed in the world of wonder, by Signor Rotura, who knows a great deal about the botany of tropical climes, and has succeeded in getting before the public, through the London *Times*, and is further advertised by the *Examiner*, published in the same smoky city. The *Times* announces, that the above-named gentleman has found out a method of "suspending animation in living bodies for an indefinite time, and of bringing them to life again whenever he likes, unless certain accidental circumstances prevent the success of the experiment in hand. Aided by a Mr. James Grant, Signor Rotura has been operating on dogs, cats and sheep with most marvelous results, if the story is true. He makes a slight puncture in the animal's ear, and pours in a few drops of some South American vegetable extract now known only to himself, and the dog or sheep immediately becomes rigid, and, to all present intents and purposes, dead. Then the animal is put away on a shelf to keep, not in this state, however, for long; for it is said, that the resemblance to death is so complete, that decomposition soon sets in. This, therefore, is to be avoided, by freezing the subjects into the hardness of stone and brittleness of glass, and in this state the beasts are to be sent over to England or any other country which may want them. As soon as they arrive, another little hole is to be made in the neck, a few drops of the antidote to the poison injected, and the animal will immediately regain consciousness, and begin to skip and frolic about. Sometimes, it is said, the subject succumbs to the operation of freezing, but not often. For even such delicate creatures as newly-born lambs have been resuscitated, after being apparently dead for nineteen days.

"The immediate object and application of the discovery," we are told, is the transmission of the surplus stock of Australian sheep and cattle to Europe; but Signor Rotura expects to work still greater marvels than that. He has not yet experimented upon a human being, because, it is supposed, that no human being, not even himself, has been found, who cared to risk martyrdom in the interests of science; but application is said to have been made to Sir Henry Parkes, to allow the next felon condemned to death in the colony to be operated upon. It is supposed the criminal would not object. At the worst, he could only die, and if the experiment succeeded, he would probably receive a pardon for his services. If Signor Rotura gets the man, he proposes to inject the poison, put the felon in a refrigerator for a month, and then take him out and bring him to life again. The most extraordinary part of the story is, that the Signor believes, that the time the person or animal experimented upon remains unconscious, and this time may be years, is not taken out of his ordinary life, because no bodily change will ever take place, while the trance lasts, so that a person who is tired of life now, and wants to leave the world and come back another day, will only have to get himself entranced and frozen up, and be brought back to active existence at an appointed time.

From all this we see, that the question of health bids fair to be taken out of the hands of true science, and that even the problem of life and immortality is not to be met by the Gospel of Jesus Christ, but remitted to the quackery, which will help to bring the proper use of anesthetics into disrepute. Meanwhile, we commend Signor Rotura's decoction to city people, who, instead of boarding up their windows, and pretending that they have gone to the sea shore during the heated term, can be stowed away in refrigerators, free from expense and "calls," and come forth in the fall rejuvenated by the Signor's antidotes. This will be as effectual as the power of winking Madonnas, or the fabulous waters of Louviere.

REVEALED TO BABES.

One of the hackneyed arguments of infidels against Christianity is, that it is scarcely mentioned by profane historians who were contemporary with Christ and His apostles. If the gospel narrative were true, they say, then such valuable historical materials would have been laid hold of with the greatest avidity, and have become part of the general history of the age. If Christ and His apostles were historical personages, and the gospel a record of real transactions and facts, historians would have vied with each other in repeating the marvellous deeds and incidents of that age of wonders, for the benefit or amusement of posterity.

All this might be true were it not for one important and glorious fact, namely, that the gospel history and the gospel itself, while they appear in the world in earthly forms, in the line of human history and supported by human agencies are at the same time *supernatural*. Christianity is a new creation from above, and not merely a development from below. Having to do with men, it is historical, and may be traced in the annals of the human race; but, above all, it is spiritual and divine, and represents another world, as real and substantial as the world of matter and mind, of which all men as such are cognizant. But this spiritual world is visible only to its own spiritual inhabitants. It does, indeed, possess an outward and visible form, by means of which it holds connection with the historical life of the world in its natural order, but its inner life and character can be seen and understood only by its own members, of whom it is constituted a spiritual commonwealth. Our Lord set forth this truth when He said: "Except a man be born again, he cannot see the kingdom of God;" and, "The kingdom of heaven cometh not with observation." So also St. Paul: "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned." And then that beautiful thanksgiving prayer of Jesus: "Father, I thank Thee that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

It may easily be seen, then, that the gospel facts, except a mere general rumor concerning them, could not find a place in contemporaneous secular history, on account of their supernatural character. The truth contained in the historical facts of redemption could be revealed only by the divine Spirit, and only to the believing and humble disciples of Jesus. It might be very gratifying to us if we could read in the works of Josephus and Tacitus full accounts of the coming and work of Christ, substantially agreeing with the gospel history: then the world at large would be as much obliged to believe the testimony of evangelists as that of universally accredited historians. But, then, what would become of that precious gift of faith that lays hold on things unseen and eternal, and beyond the grasp of mortal reason? Infinitely better for us, as we may easily see, that God withheld the glory of the gospel from the gaze of the worldly-wise and prudent, and revealed it to those who submitted themselves in childlike faith and obedience to Christ. The world may be well versed in its own affairs, but beyond these it is in ignorance. And even men of the world are usually familiar only with men and things within the narrow limits of a neighborhood, or, at most, with the affairs of their own country. So, none but a Christian can understand Christianity; and he only, being a child of God—born anew into His kingdom and family—has the revelation that maketh wise unto salvation. As a citizen, and only as he is such, he knows the nature and spirit of the kingdom to which he belongs. He is a babe in Christ, and if he remains true to Him will never cease to be such in the spirit and temper of his mind. For God reveals Himself and His truth unto babes, and not to the wise and prudent of this world. "Except ye receive the kingdom of God as a little child, ye cannot enter therein."

This, then, is the answer to all worldly criticism and contradiction that have ever opposed themselves to the gospel: God hath revealed it unto babes. This gospel is hid from the unbelieving world. It can be discerned only by the power of that childlike faith, which, in time, gained such victories over the world, that infidelity itself was obliged to acknowledge it as a belligerent, and to change its mode of attack from sneers and mockery to the use of the more sober weapons of reason and philosophy. Not our ability to prove Christianity by arguments, which the worldly wise would accept,—"*this* is the victory that overcometh the world, even our *faith*." And this implies the simplicity and truthfulness of childhood. Therefore, faith is its own evidence of Christianity, and does not need any secular historical proofs to support it, or to secure for it the victory which it holds in its own hand. As a child needs no external proof of his relation to his father or mother, so the Christian, in the spirit of childhood, knows God as his Father, whose word and voice he knows by that filial instinct which is more certain than the highest formal demonstration. K.

THE DEMANDS OF INFIDELITY.

The assertion is frequently made, that our country is rapidly becoming infidel. The Gospel, it is claimed, is losing its power,—the Church has but little influence, and the day has already dawned, when the restraints, which the Gospel throws around society, shall be cast off, and the nation be entirely free. Such is the boast of not only a few individuals, scattered here and there over the land, but it is the doctrine taught by organized societies in our towns and cities. These societies, known by the name of the "Liberal League," are busy in distributing infidel and obscene literature, delivering lectures, and in every way possible, seeking to undermine the Christian faith, and to establish what they believe will be accomplished in the near future, —the complete emancipation of the nation from all religious influence and restraint.

In view of the fact, that an overwhelming majority of our people are Christians, the demands of the "Liberal League" are certainly bold and presumptuous. They ask that the name of God shall not be used in connection with the legislation of the country,—that chaplains shall not be employed by Congress, and the Legislatures of the States, nor in the Army and Navy of the United States,—that there shall be no religious services in the prisons, penitentiaries and other reformatory institutions of the country,—that the civil oath shall be abolished in the administration of Justice,—that the Bible shall not be read in public schools, —that all reference to God or the Christian religion shall be left out of the text-books,—in short, they demand that the nation, in the broadest and most exclusive sense, shall be utterly and heartlessly Godless.

Is there any danger to be apprehended from these demands? No one can consider the increasing laxity in morals, —the disposition to cast off the restraints of religion,—the corruption of the youth of the land by infidel and obscene literature, gratuitously distributed, and even introduced, through the mails, into the schools,—the disregard of God's law in almost every department of our national life,—and the activity of infidels in disseminating their pernicious views,—without feelings of alarm. And the apprehension of danger is increased, when the general apathy of the Church is considered, as to whether or not we shall become a nation of infidels.

The Christian people of the land ought to be aroused to a consciousness of the impending evil. They ought to be made to understand, that infidelity desires the disintegration and utter subversion of all Christian institutions, and seeks to get control of the government. They should be taught, that the conflict of the age is between the truths of the Bible and infidelity, organized, equipped, and eager to engage in the fight, and that, with reference to this particular form of opposition, it is not enough to present the truth in the usual way. For, in thousands of cases, the influence of the Gospel is effectually neutralized by the infidel literature, lectures, and associations of the times. The organized efforts of Atheism and all forms of Skepticism, must be met by counter-organizations on the part of the Church. The fact that we are a Christian people, and must remain so,—that the institutions of the country are based on Christian principles which must be upheld, if our nationality is to be maintained,—should be emphasized in every possible manner. It should be proclaimed from the pulpit, and in the different department of Church work. It should be made a separate and distinct issue, by all lovers of good order and morality, at the ballot-box. No Christian man—no man who desires the true welfare of his country—ought to vote for an infidel, because the ultimatum of every phase of unbelief is the dethronement of the Lord Jesus Christ. B.

Notes and Quotes.

The manuscript of Rev. Ambrose D. Gring's communication, which, it appears, was sent to other papers at the same time, did not reach us until a few days ago, owing to some misdirection.

The letter given last week from Rev. J. I. Good should have been published as addressed to Heidelberg congregation, and afterwards submitted to the MESSENGER for publication. Rev. Mr. Niell, of the Methodist Church, supplies the congregation with preaching during Mr. Good's absence.

It will be seen from the mention made among our Book Notices, that Miss Alice Nevin's collection of Hymns and Carols for Church and Sunday-schools, has been given to the public. We would advise pastors and others, to get a copy and give it a thorough, unprejudiced examination.

ABSTRACT OF THE PROCEEDINGS OF MARYLAND CLASSIS.

The fifty-ninth annual meeting of Maryland Classis was held in the Reformed Church in Jefferson, Frederick county, Md., beginning on Thursday evening, May 15th, 1879, and ending on the following Tuesday, at 3 P. M. There were present during the sessions twenty-two ministers and eighteen elders. At the request of the President of Classis, who was the *pastor loci*, the opening sermon was preached by the Stated Clerk. Text, 119th Psalm, 130th verse, "The entrance of Thy word giveth light, &c."

The officers for the current Classical year are: Rev. S. S. Miller, President; Rev. T. F. Hoffmeier, Sec. *pro tem.*, and J. W. Santee, D. D., Cor. Sec.

The following Standing Committees were appointed by the President, the chairmen of which were: *Minutes of Classis*, Rev. T. F. Hoffmeier; *Minutes of Synod, District and General*, Rev. Wm. Rupp; *Overtures*, Rev. A. C. Geary; *Finance*, Rev. E. R. Eschbach, D. D.; *Missions*, Rev. J. G. Noss; *Examination and Licensure*, Rev. G. L. Staley, D. D.; *State of Religion*, George B. Russell, D. D.; *Religious Service*, Rev. N. H. Skyles.

Religious Service: Friday evening, Rev. C. Clever; Saturday, 2, P. M., preparatory service, Rev. W. Goodrich; Saturday night, Rev. W. Rupp; Sunday morning, holy communion, Rev. J. S. Kieffer; Sunday, 2½ P. M., congregational S. S. service, addresses by Revs. J. G. Noss, A. R. Kremer and H. Wissler; Sunday night, Classical S. S. service, Elder G. S. Griffith presiding. The following topics were discussed: 1st. "The Sunday School as a Means of Christian Nurture." Opened by Rev. Dr. Santee. 2d. "The Relation of the Sunday School to the Church." Opened by Rev. Wm. Rupp. 3d. "Duty of Consistory and Members of the Congregation to the Sunday School." Opened by Rev. Wm. Goodrich. The discussion of these topics was earnest and general, and left a good impression. Monday evening, missionary service, sermon by Rev. Dr. Russell, and address by Rev. Dr. Theodore Appel, Superintendent of Missions. The pulpits of other churches were also filled on Sunday morning and evening by members of Classis.

New Congregations: During the past year, St. Paul's congregation, Baltimore, and St. Luke's at Uniontown, Carroll county, were formed. Authority was given to organize congregations at Snydersburg and Pleasant Valley, in Carroll county.

Beneficiary Students: Classis received under its care Calvin B. Heller and J. N. Bauman, students of Franklin and Marshall College, as candidates for the holy ministry, and received a satisfactory report from E. R. Deatrick, student of Mercersburg College.

Grace Mission at Washington, D. C.: In reference to the above mission, the Classis took the following action:

Resolved, That in view of certain alleged hindrances in the way of the prosperity of said mission, this Classis refers the consideration of that mission to the Board of Missions, regarding it as the appropriate work of that Board, to see to it, that all funds designed for that mission be properly applied; and that the missionary work at that point be carried forward in all respects under the most favorable circumstances possible.

Resolved, That this Classis, continuing its efforts in behalf of the mission at Washington, D. C., reiterates its intention of raising $3000, by annual apportionments, for the eventual erection or purchase of a house of worship for that congregation; and for that purpose will endeavor to raise, during the present year, the sum of $500, which it hereby refers to the Committee on Finance for equitable apportionment among the several charges.

The Third Reformed Church, Baltimore, and the Defection of Dr. Gans: The Classis took the following action: The committee to whom was referred the paper from the Consistory of the Third Reformed congregation, Baltimore, to the officers and members of the Maryland Classis, reports as follows: "This paper had its origin from the action of the Classis at Mechanicstown, when the interest of the mission Sunday School of the Third Church was considered. The action of Classis was not "hastily taken, neither thoughtlessly nor recklessly," but after mature and deliberate reflection. The paper evidently was drawn up and adopted under misapprehension and excitement, and reflects severely on this Classis. The action referred to in this paper was taken by this Classis in good faith toward the Third Church, and for the best interests of the Reformed Church in the city. It is well known also by this Classis, that the pastor then had left Classis, without having been excused, and after having been apprised that the case of said mission would come before the Classis by petition, asking authority to organize a mission congregation in that part of the city, and duty to his people required him to be present while the case was considered. Under circumstances like these, it was an easy matter to excite the members and then pass a paper such as this before you. In view now of these facts, your committee would propose the following action:

WHEREAS, Rev. D. Gans, D. D., recently pastor of the Third Reformed Church, Baltimore, by deliberate efforts, excited the congregation against the rightful authority of the Classis, and led said consistory, who had confidence in him, to take action and publish over the signature of their Secretary what was a reflection upon the Classis and a misrepresentation of the truth in the case; and whereas, by his persistent efforts, sought to interfere with the prosperity of the congregation, and has now, as a fitting end to such a course, apostatized from the faith of the Church which has educated him, and publicly avowed Romanism; therefore,

Resolved, That he be by this Classis deposed from the Christian ministry, and his name erased from our roll of members.

Classis took the following action on the peace movement:

WHEREAS, It has pleased the Great Head of the Church to put it into the hearts of the members of our late General Synod to inaugurate measures designed to restore harmony and peace within its bounds; therefore,

Resolved, That this Classis heartily endorses the said action of the Synod, and earnestly urges the members of the Classis to endeavor by all means in their power, to comply with its admonition in reference thereto, in spirit, as well as letter.

Time and Place of Next Annual Meeting: Thursday after Whitsunday, 7½ o'clock P. M., Christ Reformed Church, Funkstown, Washington county, Md.

The sessions of Classis were largely attended, and much interest was manifested on part of the people. The Classis adjourned by confessing its faith in the articles of the Apostle'

Creed, joining in the Lord's Prayer, and chanting the Gloria in Excelsis, and Apostolic Benediction by the President.

STATED CLERK.

Report on State of Religion and Morals.

Dearly Beloved:—Our blessed Lord uses illustrations from nature to teach lessons of gracious wisdom So may we be allowed to trace some likeness of the invisible in the things which do appear. Grace and nature have indeed their likenesses; and so have they also their distinctions, which should keep them from being confounded. This meeting itself thus carries with it, in this joyous season of spring-tide a lesson, reminding us of the perennial power of the life of Christ in the Church. The richest robe of fresh verdure and bloom, now clothing anew all outward nature with beauty and promise, shows that here is a reassertion of the life-power given by the Almighty Creator to this world of His handiwork. The frosts and storms that are past did not destroy the life that lay for a while hidden indeed, only to reveal more gloriously its presence in the annual symbol of the Resurrection. For us this new evidence in the life endowment of nature has some likeness of a visible representation of the underlying love and abiding life of our glorified Lord in His people.

We are told in the sacred Scriptures, that the apostles, on an occasion somewhat similar to this, when they were come, and had gathered the Church together—rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Brethren have here also told our common story of the same divine grace. The parochial reports from all the pastoral charges, in like manner, have something of the sweet story of old. While the reports vary in details, as separate leaves differ on the same tree, yet the foliage of the whole is one; so the substance of these narratives of the work done the last year for Zion is the same in the whole representation thus laid before this reverend body.

In general view, it may be stated, the reports from the parishes are comforting and encouraging. This will more fully appear, when we deduce from them the following summary:

1. There are signs of healthy life and vigor in the organized operations of the Church. This is clearly seen running through nearly all the parochial reports. All the charges have been served by regular pastors, with few interruptions. Some of the brethren, indeed, have had sore trials, threatening dangers, hard contests, and determined hostilities to encounter. Wrestling not with flesh and blood merely, but with principalities and powers, has tested the faith and patience, as well as Christian fortitude, of the brethren. It is, however, not more than our Lord intended, that these were probably permitted for the good of the churches, the people and pastors. Wounds and running sores were in fact left in some instances, but these we need not here open and expose to public view. The Lord, who comforts His suffering saints, as well as bottles their tears, well knows all that has been done and endured in His service. And He will reward it all, too, not as of merit, but of grace. In all the pastoral fields, the power of an organized Church life was plainly at work during the past year. If not all has been accomplished, for which we prayed, and at which we aimed, yet there is much for which we owe devout thanks to Almighty God, who has blessed such feeble means with the results attained. For though the kingdom of heaven cometh not with observation, nevertheless, the presence of its operations can be known as a tree by its fruits. The general tone of the reports indicate divine power and miraculous vigor working regularly with normal force in the Church by the Holy Ghost through the means of grace. Throughout our borders a higher spiritual aim has been set for the people. More devout and faithful efforts are to be made by all who are pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Religion and morals, therefore, may be said to be steadily advancing towards the pure and divine example set before us in Christ. The people have not yet by any means attained unto the high standpoint of perfection, but there is reason to believe that they are at least slowly growing in grace, and they show in them by faith the power of the divine life.

2. This is evident in the outward, as well as inner mission work. The official working of the Church toward the better life is attested with something like an actual sense of what the kingdom of heaven, now at hand, thus really is for us men and our salvation. Advances have been made all along the line to break down the kingdom of Satan The pure gospel of the Word has been faithfully preached, and sinful men have felt and confessed that there is here the power to save. Public divine worship and the administration of the sacred ordinances set forth present divine grace, victoriously winning souls for Christ. Additions in encouraging numbers are reported from a large portion of the pastoral charges Christian nurture is coming to be more faithfully employed, and the piety of the family grows according to the promises of the covenant. In so far as household religion, family worship, and parental training reach the children, they are secured for the Church. The catechetical class is held in honor as a help for good; and perennially fostering this custom, we can always consistently and confidently pray for Zion's increase. Sunday School work has received increased attention, and, perhaps, never before in our history in this country, has this arm of the service been as efficient—this doubtless because it is in more organic relation with the Church. It is recognized as one department proper for usefully employing lay effort, male and female, without compelling it to run into irregular opposition to the order and ordinances of the Church. Under the guidance and benediction of the Holy Ghost, this work is thus carried on, subject to authority of the divine commission to disciple all men. Too much account is not, therefore, made of this gracious provision for the training of the young; for already in the days of the Reformation, long before the modern nondescript nursery was set up outside of the spiritual control and teachings of the "Mother of us all," our fathers in the Reformed Church laid hold upon the aid of this helpful system in educational religion.

3. Material results appear in sum as the fruits of the work. In the extreme pressure of the hard times, there would seem to be but little hope of increasing the benevolent offerings of the previous year. But this has been done; for which see the statistics. Even old church debts, the bad legacy generally coming down from more prosperous commercial times, and entailing untold evils upon the congregation, where they were allowed long to remain—even some of these have been curtailed, or in some cases entirely cancelled New church edifices have been built, or are in course of erection, and still others in contemplation. Some have been undergoing long needed repairs and considerable betterments. For the comfort of the pastor's family parsonages were provided.

One new congregation of exceptional vigor, zeal, promise and actual self-help was organized, and will doubtless fulfil the most sanguine expectations as to its growth and usefulness. The mission work also goes on with fair prospects of success at our national capital. One congregation, lately rent and torn to a pitiful and almost helpless state by the improper course of an unfaithful pastor, some of whose work before the act of spiritual suicide, indicated more the wolf in sheep's clothing than a true shepherd, has arisen by the divine blessing from deep shame and dire disaster to a place of honor for its fidelity to the martyr testimony of Jesus. It bids fair to become a marked example of the continuous miracle of Christ's presence—not unlike the burning bush of old, though in flames of fiery trial, yet not consumed. Its Christian testimony is, that we are to be made perfect through suffering, and thus become strong in the Lord. It is now a standing argument for the Lord's pure gospel against the assumption of Romanizers and apostates, and an answer to the evil-omened prophecy.

One minister of this Classis, the Rev. Nicholas E. Gilds, who, from certain bodily infirmities, had for some years laid aside the shepherd's crook, was, during the last winter, called to eternal rest. While the fathers are passing away, those who remain are admonished to greater faithfulness. And the younger men are called to the front. The mournful defect of a former member of this Classis, Daniel Gans, from the faith of the Reformed Church is elsewhere noted.

Thanksgiving and praise be given unto our blessed Lord for His unnumbered mercies and great grace, aye, even for our sore trials and tribulations! Invoking His pardon for our manifold shortcomings and sins, we pray Him to own our feeble efforts and continue to give His gracious benediction to His unworthy servants. Amen.

Respectfully submitted.

GEORGE B. RUSSELL.

Statistics.

Ministers, 25; Congregations, 50; Members, 5931; Unconfirmed Members, 3826; Infant Baptisms, 428; Adult Baptisms, 53; Confirmations, 333; Certificate, 116; Communicants, 5035; Dismissed, 91; Excommunicated, 1; Erasure of Names, 8; Deaths, 185; Sunday Schools, 45; Sunday School Scholars, 4155; Students for Ministry, 3; Benevolence: Local Objects, $32,590; General Objects, $3683.70.

Minute on the Death of Rev. N. E. Gilds.

WHEREAS, Almighty God, in His all wise Providence, has seen fit to remove from our midst Rev. N. E. Gilds, a faithful and beloved brother and a member of this Classis; therefore,

Resolved, That in his death we have lost a faithful member of Classis and an earnest minister of the Gospel, and that we bow with resignation to the will of God, trusting that our loss is his gain.

Resolved, That we have the deepest sympathy for the bereaved family, and hereby extend to them our sincere condolence, and commend them to that Father, whose grace is ever sufficient for His children.

Resolved, That a copy of these resolutions be sent by the Stated Clerk to the bereaved family, and that they also be published in the MESSENGER.

By order of Classis.

SIMON S. MILLER,
Stated Clerk.

THE SIN AGAINST THE HOLY GHOST.

On Whitsunday morning, the Rev. W. H. H. Snyder, pastor of the First Reformed Church, Harrisburg, Pa., preached a sermon on the nature, offices, and mode of operation of the Holy Ghost. In the evening, the subject of his discourse, was the unpardonable sin, or the sin against the Holy Ghost. It formed a proper sequel and striking counterpart of the subject of the morning discourse. This latter sermon has been published in "*The Daily Independent*," of Harrisburg, and though brief, is full of point and force. A brief resume of it, may be a source of profit to some.

The speaker after adverting to the solemn character of the sin, briefly refers to the passages of Scripture, six in number, which are supposed to have special reference to this sin, and unfolds their particular bearing and force. It is a sin, which, by its very nature, belongs to the dispensation of the Spirit, and consists not in single word or act, but in a continued series of such. It is spoken of as a "Speaking against the Holy Ghost." The progressive nature of the sin is thus forcibly delineated:

"The 'speaking' or 'blaspheming' against the Holy Ghost is, therefore, the sign of a very rancorous and very violent spirit of dislike in the heart against Him, and it is not the word taken abstractly, but that evil and determinate spirit of the heart, which that word proves, which constitutes the sin against the Holy Ghost. We have in the Bible four separate sins against the Holy Ghost, laid out in a certain order and progression. First there is the "grieving" of the Holy Ghost. This occurs when you allow something in your heart and life, which impedes and weakens the Spirit's inward work. Then He is grieved. A blessed word which shows that He loves us, for no one is ever grieved that does not love us.

Next—In the downward course comes 'resisting' the Holy Ghost. And that is, when with great resolution, you set yourself positively to act contrary to the known and declared will and precepts of the Spirit. From this it is an easy step to the other—to "quench" Him. When, being vexed and annoyed at influences which restrain you, or by voices which condemn you within, you endeavor to put it out, as by water put on fire, stifling it, that it may die. Avoiding those things, persons and places by which the Spirit has been most frequent to strive with you, uniting in any course, driving your mind down any channel that you may forget Him—hindering the work of God within you, in order that you may escape—that is "quenching" the Spirit.

But after all these three 'sins' may be and have been pardoned. Peter, David and Manasseh and Paul were probably persons, who might rise up in witness that these sins have been forgiven, and most likely some of the actual murderers who put Christ on the cross

But there is a fourth stage, when the mind through a long course of sin, proceeds to such a violent dislike and abhorrence of the Spirit of God, that all infidel thoughts and horrid imaginations come into the mind They are entertained; they are indulged; they become habitual. They begin to bespoken of more, and more shamelessly with the lips. God is outraged and profaned. The mind is full of obscene and diabolical suggestions. It flings out contempt against the very truth which it once professed. The very being of the Holy Ghost is maligned. The man obstructs and withstands the kingdom of Christ everywhere. He braves His power. He would crush, as far as he can, the name of Christ. And that is 'The unpardonable sin.'

It is not for us to quote examples. It may have been Judas—it may have been Demas—it may have been the Emperor Julian.

But observe well, that this 'sin against the Holy Ghost' never lies in any particular thought, or act or word, which may be defined as occupying a certain place, and occurring at a particular time It is a general state of mind, induced by long and sinful resistance to the calls and convictions of God, who has been first grieved, then resisted, then quenched, and at last 'blasphemed.'

Let no man, then, look about him for some certain, separate act by which he may have committed that deadly offence. But it is rather an accumulated obstinacy and hardness of heart; a bitter, infidel, blasphemous *habit of thought*, which hates God, despises God, and opposes God, and would do everything to keep God out of His creation."

The speaker then very properly presents the reason why this sin is unpardonable. He accordingly proceeds as follows:

"And why is that sin *unpardonable?* Could not the blood of Christ cleanse it? Could not the blood of Christ cleanse any sin? Yes, to the penitent. But here lies the misery and horror of that state, that it is a state that cannot repent. It *cannot* make one move towards God. The redeeming efficacy of the Saviour's blood is able to reach the case of all who seek it and rest upon it; but the sad fact here is, there is not not so much as a disposition to ask for forgiveness—or to give itself the least concern about the matter. Songs may be sung and prayers may be uttered, but all to no purpose.

And why? Because the Spirit, first 'grieved,' then 'resisted,' then 'quenched,' then 'blasphemed,' is gone, gone! He has taken His long, last, unwilling flight from a heart He brooded over, year after year, so patiently and so tenderly and so lingeringly. And there is no pardon now—because there can be no *desire* for pardon. There is and can be in that man no gleam of spiritual thought, because the Author and Giver of it is gone and gone forever, and when the Holy Spirit leaves a soul its certain perdition is sealed, and there is no forgiveness neither in this world, neither in the world to come.

Putting away the Spirit you put away the last remedy. You will not have a good thought or feeling left—the power to pray, the consciousness of sin, holy aspiration, any really pure wish, all softness, all approaches to heaven and eternity, all realization of the unseen—they are gone, gone! The inner voices are silent. Your house will be uninhabited. It will be left unto you desolate.

There is the bourne worse than the grave, from which no man has returned. Not on God's account, but on your own; not in God's want to save you, but in your own incapacity to will your own salvation."

A pungent and impressive application of the subject, brings the discourse to a close. There is danger of committing this sin. The fact, however, that any one is concerned or troubled about the matter, is evidence that in his case the sin has not yet been committed. It attaches only to those, who by the hardness and impenitency of their heart, are treasuring up for themselves wrath against the day of wrath and the righteous revelation of God. F.

REPORT ON THE STATE OF RELIGION.

EAST PENNSYLVANIA CLASSIS.

Your Committee on the State of Morals and Religion beg leave to offer their report:

Reviewing the work of the stewards of the mysteries of grace, in the various fields of labor within the bounds of our Classis, and gleaning the results from their labors, through the riches of grace in Christ Jesus, the Head of the Church, it becomes us to ascribe honor and glory, praise and thanksgiving unto God our Father, for the great mercy, the loving-kindness and amazing grace, so richly granted us as servants in the vineyard, in the midst of a crooked and perverse world.

The review of the work, and the summing up of the results during the Classical year, are cheering, gratifying and very encouraging. Especially so when we remember who we are, and what imperfections characterize our works. Many of the reports manifest a truly commendable spirit in acknowledging short-comings in the discharge of our high and holy duties. Humility becomes servants of God.

The reports are not overdrawn pictures. They do not only presen tthe bright side of the pastoral work: no, they also give the dark. They evidence that in the Church, tares and wheat grow side by side. This is true, much as it is to be deplored, and will continue so until the kingdom of grace is merged into and with the kingdom of glory. As grace and sin are antagonistic in the soul of the believer; so is the kingdom of darkness arrayed against the kingdom of light. As the holy and sinless High Priest of our profession, had much to fill His soul with sorrow when He considered the hardness of heart of His people whom He came to save, so the ministry of His appointment to carry forward the work of salvation among men, will ever see much in those to whom they would do good to fill the heart with sorrow. "*In the world ye shall have tribulation.*" This is one truth realized by us all again and again. The enemies of the kingdom of grace are ever busy to molest God's servants, and the evil spirit of the world ever operative actively to hinder us in our work. But there is another truth cheering to and sustaining the pastor in his work. This we also realize as co laborers with God. In the midst of the conflict and struggle to build the walls of Zion and to demolish the high towers of Satan, CHRIST IS WITH US. "*Lo I am with you alway, even to the end of the world.*" Our enemies are Christ's enemies, and the influences of the spirit of the world cannot destroy the work of Christ. Christ overcame our enemies and the evil spirit of the world. "*Be of good cheer; I have overcome the world.*" Therefore we do not sing a song of lamentation, but of laudation: "*The Lord did great things for us whereof we are glad*" "*Let us praise the Lord, and come before Him with thanksgiving.*"

If it were not for the grace of God, who would be sufficient for the arduous work? God's grace is, however, greater than man's weakness, greater than our enemies, greater than sin, greater than the power of the devil. Without the grace of God, men would be helpless, the Church without prestige and every vestige of good would be banished from the earth. It is because of God's grace that our efforts to accomplish good have been successful and not a failure. This we acknowledge to the praise of the Most High.

The state of religion and of morals in a general way, is of a true order. It compares favorably with that of other branches of Zion.

The preaching of the gospel was appreciated and well attended by the people. Most of the reports speak of decided improvement on former years. Large audiences greeted us in our pulpits, and the blessing of the Lord accompanied the preached word to the edification of His people, and for the conviction and conversion of sinners.

The heavenly ordinances were faithfully administered and diligently used by the congregations for the confirmation of faith in the promises of the gospel and progress in the Christian life.

The young were consecrated, body and soul, to the service of the adorable Trinity by parents, in faith believing, through the rite of baptism. Parents within the borders of our Classis do not ignore what God saw fit to ordain. They have their infants baptized, because they are included in the covenant and Church of God, and for the reason that the promises of the gospel belong to them, as well as to the adult. One brother reports, that not one child in his charge remains unbaptized, old enough to be brought forward for baptism.

We are also pleased to report, that the means of grace have not only been blessed graciously to the internal development of the Christian life, but also to the addition of souls to the body of Christ. Men and women were brought from the kingdom of darkness into the Church to enjoy the refreshing streams of grace flowing through the city of our God—brought in to be saved with an everlasting salvation. Sinners have been saved by the silent operations of the Spirit of God abiding with the chosen people. Our stakes have been strengthened and our cords lengthened.

During the year no malignant diseases, or epidemics, prevailed within our borders. The mortality was not distressingly large. Here and there pillars were removed God took them into the city yonder. We shed tears of affection over their coffins, but no tears of terror and dismay. Death for our beloved in Christ is but the inlet to the heavenly world. The end of the Christian life in the Church is to be prepared, body and soul, for the New Jerusalem above, to stand forever in the presence of the King Immanuel.

There was also faithful performance of the duty of catechization of the young. The indoctrination of the youth in the articles of the true faith will bring forth the fruit of righteousness and holiness as the wheel of time rolls on. More interest has been awakened in the Sunday School work than we ever had before. So important is this work that any congregation neglecting it will ultimately be bare and barren of fruit. It is a momentous work—none more so. Caring for the children, training them in the ways of righteousness is our duty, and we repeat, is a matter of rejoicing for us, because of the activity displayed in this department of Church work among us.

The spirit of benevolence, however, is far from what it should be. Many of the congregations do not come up to the full measure of their duty and privilege. "*It is more blessed to give than to receive.*" Let us do better during the year before us.

In view now of that which the Lord was pleased to accomplish by us, we should manifest the true spirit of gratitude by renewed zeal and diligence in every good work. Let us return to our respective fields of labor, reconsecrated in body, soul, spirit, talents, in all we are and have to Christ's cause. Let us be determined to save ourselves and those who hear us, to the glory of God. Let us inspire our people with zeal by being zealous ourselves; with devotion, by being devoted ourselves; with earnestness, by being earnest ourselves; with self-abnegation, by practising self-denial ourselves; then will we have much joy and comfort in the Holy Ghost, souls will be edified and God glorified.

Respectfully submitted.

H. H. W. HIBSHMAN,
Chairman.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. T. J. Hacker, recently from the Theological Seminary at Lancaster, Pa, has accepted a call from St. John's church, Shamokin, Pa. His post-office address accordingly is Shamokin, Northumberland county, Pa.

In our last week's issue we published an interesting account of a visit to the Tulpehocken charge, in connection with the Whitsuntide communion in the Tulpehocken congregation, from the pen of the Rev. L. J. Mayer. We have been furnished with some additional particulars by the pastor himself, in relation to communions in the charge, which are of sufficient interest to justify a special notice of them. With the communion season at Tulpehocken church, referred to by our correspondent, the spring communions in the charge, all of which were well attended, were brought to a close. Thirty-eight persons were confirmed on the Saturday previous to the communion on Whit-Sunday, the additions by confirmation in the whole charge numbering fifty-two. They had all attended a regular course of catechization, and were examined, previous to confirmation, in presence of the congregation.

At the spring communions, the alms gathered on the systematic plan of benevolence, are laid upon the altar. This year they aggregated $210.69, divided amongst the churches as follows: St. Jacob's, $35.75; St. Paul's, $47.65; Salem, $41; Mt. Zion, $15.17, and Tulpehocken, $72. To these are to be added the harvest collections and the amount collected for the relief of the yellow fever sufferers, and the aggregate will then be $330. Both the pastor of the charge and his people are much encouraged.

PITTSBURG SYNOD.

The spring communions in the Curlsville, Pa., charge, Rev. J. M. Evans, pastor, have been brought to a close The present pastorate commenced about eight months ago. Within that time fifty persons have been added to the church, thirty-nine by confirmation, two of whom received adult baptism; and eleven by certificate and renewal of profession. Fifteen of the number are heads of families. Rev. J. J. Pennypacker assisted the pastor in the services at Mt Zion and Rimersburg churches.

The spring communions in the Red Bank charge, Pa., Rev. J. B. Thompson, pastor, were brought to a close on Whit-Sunday. The services were all interesting, and it is to be hoped profitable, also, especially the two of the last held. Forty persons were added to the Church, six to Zion's church at Shanondale by confirmation, and thirty-four to Trinity Church, seven by confirmation and twenty-seven by certificate and renewal of profession.

SYNOD OF THE POTOMAC.

The communion of the Lord's supper was administered in the Third Reformed Church, Baltimore, Md., Rev. Conrad Clever, pastor, on Whit-Sunday. The number of communicants was larger than at the Easter communion. Sixteen persons were added to the church, eleven by confirmation and five by certificate. The late distraction in the congregation is beginning to disappear, and the prayers to this end, which have gone up so earnestly, are being answered. Still the loss, sustained by the withdrawal of those who had been so long in this church, has not been fully made up. It is hoped, however, still more will return and cast in their lot with an interest with which they have been so long connected by many years of Christian toil.

Rev. A. R. Kremer, pastor of the Emmittsburg, Md., charge, held an interesting communion season in his congregation at Fairfield, Adams county, Pa, on Whit Suntide. It was largely attended, and the number of communicants greater than usual. Ten persons were added to the church, nine by confirmation and one by certificate The prospects for a future increase are encouraging.

The St. Paul's Reformed church at Mechanicsburg, Pa., Rev. Wm. R. H. Deatrich, pastor, has been handsomely refitted and refurnished by the congregation at an expense of $600. The reopening services were held on Sunday, the 8th of June, and were largely attended at the morning and evening services. The pastor is much encouraged in his work, as the outlook is full of promise.

WESTERN CHURCH.

Nineteen persons were added to the Sulphur Springs, Ohio, charge, Rev. E. D. Wettach, pastor, in connection with the spring communions, thirteen by confirmation and six by certificate. F.

PENNSYLVANIA STATE SUNDAY-SCHOOL CONVENTION.

This Convention met at Altoona, Pa., on Tuesday, Wednesday and Thursday, June 3d, 4th and 5th, 1879. There were present over 500 delegates from the different parts of the commonwealth. Mr. John R. Whitney, of Bryn Mawr, presided, and the meetings were intensely interesting and very harmonious. Address were delivered by prominent workers and thinkers; Rev. Drs. Newton, Henson, McCauley, Hall and Bomberger were among the number. "The WORD and the WORK" was the general theme for the convention, and a fact worthy of especial mention is, that nearly all the speakers emphasized the use of the Church Catechisms in connection with Sunday school teaching. They seemed to feel, that there was a danger in the lesson leaves, of crowding the Catechism out; nor were the leading speakers alone in their sentiment; for, before the Convention adjourned, the feeling on the matter grew, and a resolution was passed without a dissenting vote, declaring it the sense of the Pennsylvania State Sunday-school Convention, that the Catechism of a Church should be taught in the Sunday-schools, in connection with the other lessons.

This fact we deem worthy of record, not only because it is the expression of so large a body of Sunday-school workers, representing nearly all, if not every Protestant denomination in this State, but also, because it is a very emphatic compliment to those schools and teachers, who have so quietly and faithfully taught the Catechism of the Church, when everybody seemed in a hurry to get away from the "*old fashioned way of teaching dry doctrines.*" When the old practice of catechization receives such an endorsement as this, it should certainly be encouraging to old teachers to continue therein, and to younger ones to walk in the way of their fathers. J. M. S.

COMMENCEMENT AT MERCERSBURG.

The Ninth Annual Commencement of Mercersburg College will be held on Wednesday evening, June 25th, 1879. The music will be furnished by Weber's Orchestra, of Harrisburg, and the following will be the order of exercises: Music—Gratulation March, Zikoff. Opening Service—Rev. E. E. Higbee, D. D. Music—Dream of the Musician, (*Potpourri*), Curth. Oration—"The Law of Honor," E. M. Boyd, Upton, Pa. Music—Gymnastic Galop, Held Oration—"The Bondage of Error," E. R. Deatrick, Mercersburg, Pa. Music—Winter Night Schottische, Weingarten. Oration—"The Future," D. N. Harnish, Water Street, Pa. Music—Das Lieben ein Traum Waltz, Zikoff. Oration—"The Man of To-Day, C. D. Schmitt, Woodstock, Va. Music—*Military Fantasia*—Evening Camp. Oration—"Truthfulness in Humanity," W. W Seibert, Clear Spring, Md. Music—Quadrille—"Pinafore," Arr. by Weber. Oration—"Ministry of Flowers," C. W. Summey, Woodstock, Va. Music—"Schenkt ein Trinket ein," Kegel. Master Oration—W. J. Zacharias, Emmittsburg, Md. Music—Medley Waltz, Weber. Conferring of Degrees. Music—"Oh, How Delightful." Benediction. Music—Favorite March.

ALLENTOWN FEMALE COLLEGE.

The Commencement of Allentown Female College will be held on Friday evening, June 27th.

Excursion tickets will be sold at principal stations of Philadelphia and Reading Railroad. Tickets must be bought on or before June 26th.

Married.

On the 27th of May, at the residence of George C. Hayes, by the Rev. C. Clever, Edward J. Hayes to Miss Annie Rickes, all of Baltimore, Md.

On the 29th of May, at the home of the bride's brother, by the Rev. C. Clever, assisted by the Rev. J. T. Rossiter, George H. Locker to Miss Mary J. Ronemus, all of Baltimore, Md.

At the bride's residence, in Applebachsville, Pa., on the 10th of June, by the Rev. A. F. Ziegler, Rev. Isaac S. Stahr, of Lock Haven, Clinton Co., Pa., to Miss H. Camilia Applebach, of Applebachsville, Bucks Co., Pa.

Youth's Department.

LITTLE BY LITTLE.

One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral-workers,
By their slow but constant motion,
Have built those pretty islands
In the distant dark-blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated efforts
Have been patiently achieved.

Then do not look disheartened
O'er the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavor day by day
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain.

"Rome was not builded in a day,"
The ancient proverb teaches;
And Nature, by her trees and flowers,
The same sweet sermon preaches.
Think not of far-off duties,
But of duties which are near;
And having once begun to work,
Resolve to persevere.

—*N. Y. Observer.*

DICK WHITTINGTON,

WHO BECAME LORD MAYOR OF LONDON.

A poor boy, meanly clad, and carrying in his hand a small bundle, trudged sadly along the road which led over the moor of Finsbury to Highgate. The first streak of dawn was scarcely visible in the eastern sky, and as he walked, the boy shivered in the chill morning air. More than once he dashed from his eyes the rising tears, and clutched his little wallet and quickened his pace, as if determined to hold to some desperate resolve, despite of all drawings to the contrary. As the road rose gradually towards Highgate, the sun broke out from behind the clouds on his right, and lit up fields and trees and hills with a brightness and richness which contrasted strangely with the gloom on the boy's face, and the poverty of his appearance. The birds in the hedges began to sing, and the cattle to low and tinkle their bells; the whistle of the herdsmen came up from the valley, and all nature seemed to wake with a cry of gladness to greet the new day.

Even poor Dick Whittington could not wholly resist the cheering influence of that bright summer morning. It was impossible to believe that everything was miserable in the midst of so much gladness, and Dick's face brightened and his step became brisker almost without his knowing it, as he trudged higher and higher up that steep road. His thoughts, too, took a less desponding turn.

"After all," said he to himself, "perhaps I am foolish to be running away from my master's house. I had better be the scullery-boy of good Master Fitzwarren, although his cook does ill-treat me, and lead me a dog's life, than a vagabond idle boy which I am now. And yet I cannot endure the thought of returning to that cruel woman. Would that I knew what to do!"

Thus he thought and questioned with himself, when he came to a stone set by the wayside; and here he sat to rest, and ruminate further upon his evil fortune.

"If some voice would but say,' Return,' I would return," said he, "even though she scold and beat me, for I know not what to do without a friend in the world. Was ever such a wretched boy as I?"

And he buried his face in his hands and gave himself over to his misery. Suddenly in the quiet morning air there came to his ears a wonderful sound, up from the valley, where, in the sun, shone the towers and steeples of London town. It was the sound of distant bells, and, as the boy listened, it came clearer and clearer, and seemed to fill the air with the very voice for which he had but a minute since been longing. But what a strange voice and what a strange story the bells told—

"Turn again, Whittington,
Thrice Lord Mayor of London."

Over and over again they said the same words. Over and over again Dick persuaded himself he was dreaming, yet felt sure he was awake. "Turn again," that was plain enough, and he could believe it, even though Bow Bells said it. But—"Thrice Lord Mayor of London!" what could that mean? That was never meant for the poor ill-used scullery-boy of Master Fitzwarren, the mercer in the Minories! And yet, what could be more distinct than the voice of those bells?

He sprang from his seat, turned his face in the direction of that wonderful sound, and ran. And that morning, when the family of Master Fitzwarren assembled for their early meal, and the scolding cook took possession of the kitchen, Dick Whittington was in his place, scouring the pots and pans in the scullery, singing to himself a tune no one had ever heard before.

Only a few days after this adventure of Dick's news came of the arrival in port of one of Master Fitzwarren's vessels with a valuable cargo on board. Now it was the custom in those days, in some houses, for all the servants of a family to invest something in the fortunes of any vessel their master might send out; and, when, many months before this, Master Fitzwarren had been equipping the vessel now in question, he had summoned all his servants together, and, beginning with the chief, had called upon them to put their savings into his venture, promising each a fair return of whatever profit his share should entitle him to at the end of the voyage.

Dick, poor boy, had no money; nothing in the world but a cat, whom he loved as his only friend, and to whom he owed no common gratitude for the manner in which she had protected him from the rats which infested his garret. When it came to his turn to put his share into the voyage he had not the heart to offer this companion—and he had nothing else he could call his own—so he begged to be excused. His master, however, insisted that, as his servant, he must put down whatever he had, however little, and even though this cat had cost only a penny, to sea she must go, and Dick should have full value for her when the voyage was over.

Dick wept at this, and the young daughter of Master Fitzwarren, being moved to pity, offered from her own money what would preserve to the lad his four-footed friend. But not even this would the stern merchant allow, and Dick, therefore, had to bid a tearful farewell to his favorite and resign himself to his loss.

All this had taken place many months ago.

Now when the "Unicorn"—for that was the name of the vessel—returned to port, great was the astonishment of everybody (and no one's greater than Dick's) to find that the principal portion of the treasures on board belonged to the little scullery-boy of Master Fitzwarren.

The very first day of its arrival there was brought to the house a cabinet of jewels, forming part of the boy's share, which was considered too precious to be left on board ship. And the men who brought it told this wonderful story.

When the ship reached Algiers, in Africa, the ruler of the land ordered all the crew to wait upon him with presents, which accordingly they did, after which he prepared a feast and invited them all to partake. But no sooner were the covers removed than a swarm of rats, attracted by the scent of the good things, came and devoured all their victuals before their very faces. This, the governor told them, was no unusual thing, for rats were the plague of his land, and he would give any price to know of a means to be rid of them. Then one of the sailors bethought him of Dick Whittington's cat—who had already distinguished herself on shipboard by her industry in her art—and accordingly, next day, when the feast was served and the rats, as usual, prepared to make away with it, puss was produced, and not only drove away the pest, but killed a considerable number. This happening for several days, his highness was so delighted that he instantly offered an enormous sum for the possession of so remarkable an animal, and loaded the crew with presents in token of his joy and gratitude.

Such was the story of the men, which explained this wonderful prize which fell to the share of the fortunate Dick Whittington.

He, poor lad, could not understand it all, and went on with his drudgery in the scullery as if nothing had happened, until his master compelled him to quit it, and from being his boy-of-all-work made him his partner in business.

Then Dick remembered the words the bells had sung to him a week ago, and rejoiced that he had obeyed their call.

He rejoiced at another thing, too, which was that the kind young daughter of Master Fitzwarren, who had pitied him in his poverty, did not avoid him in his prosperity, but smiled happily upon him, when he took his seat at the family table to eat of the dishes he had so recently scoured.

So this scullery-boy became a rich merchant, and being just and honorable, as well as wealthy, he gained the respect and love of all with whom he had to do. When he grew to be a man he married the kind Miss Fitzwarren, which made him happier than all his wealth.

Not only did merchants look up to him, but nobles and even kings came to him in their money difficulties, and he was the same upright gentleman to all men. Honors increased, and at last the prophecy of Bow Bells became true, and Sir Richard Whittington was made Lord Mayor of London.

In that capacity he grew still in riches and fame, and when his first term was expired, his admiring fellow-citizens, after a few years, made him Lord Mayor for a second, and when the second term was past, for a third. His third mayoralty happened in 1419, when King Henry IV. was on the throne of England; and then it was his honors rose to their highest pitch, for he entertained at his own table the king and queen of the land in such grand style that Henry said of him, "Never king had such a subject."

And never poor had such a friend. He never forgot the little forlorn boy on Highgate Hill, and it was his delight to his latest day to make the hearts of the needy glad, and show to all that it is not for money or grandeur, but for an honest soul and a kind heart that a man is to be loved and honored by his fellows.—*The Boys' Own Paper, of London.*

OUT IN THE RAIN.

There is a touching story of the famous Dr. Samuel Johnson, which has had an influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market-day he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England, but he never forgot his act of unkindness to his poor, hard-toiling father; so, when he visited Uttoxeter, he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the book-stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the doctor's monument,

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was sick and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie "that the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father on his return was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower of rain to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully-disobedient son.

When Washington was sixteen years old, he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went in to bid his mother good-bye. She wept so bitterly because he was going away that he said to his negro servant, "Bring back my trunk; I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said, "Honor thy father and thy mother."—*Youth's Companion.*

THE GLORIES OF THE SKY.

Where were the glorious colors born,
The jasper, sapphire, emerald, gold,
The chalcedony's perfect fold,
That garnished all the sky at morn?

The sardius, beryl, chrysolite,
The topaz, jacinth, amethyst
That burned beyond the wreathing mist,
And glorified the sky at night?

Were they pure streams of light that fell
From fair foundations that are set
Along the jasper parapet
Which guards the heavenly citadel?

—*Frank Leslie's Sunday Magazine.*

THE BUSHMAN AFTER THE LION.

Captain Aylware tells a droll story of a rencontre between a bushman and a lion. The narrator was acquainted with the man, and has no doubt of the truth of his story. The bushman, while a long way from his home was met by a lion. The animal, assured that he had his victim completely in his power, began to sport and dally with him with a feline jocosity which the poor little bushman failed to appreciate. The lion would appear at a point in the road and leap back again into the jungle, to re-appear a little further on. But the bushman did not lose his presence of mind, and presently hit upon a device by which he might possibly outwit his foe. This plan was suggested by the lion's own conduct. Aware that the brute was ahead of him, he dodged to the right, and feeling pretty sure of the lion's whereabouts, resorted to the course of quietly watching his movements. When the lion discovered that the man had suddenly disappeared from the path, he was a good deal perplexed. He roared with mortification, when he espied the bushman peeping at him over the grass. The bushman, who clearly recognized what was passing in his enemy's mind, did not pause to let the lion recover his startled wits. He began to steal gradually toward the foe, who, now in a complete state of doubt and fear decamped leaving the plucky and ingenious little bushman master of the situation.

"I AM STRONG IN HIM."

"The other day," said Norman McLeod, "I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain. For years he had not known a day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move; it was the night before he died—and breathed into my ears the words: 'I am strong in Him.' The words were few, and uttered feebly. They were the words of a feeble child, in a poor home, where the only ornament was that of a meek and quiet and affectionate mother; but these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May all of us be 'strong in Him!'"

Pleasantries.

Lady customer: "My little boy wishes for a Noah's ark. Have you one?" Toyman: "No, m'um, no. We've given up keeping Noah's harks since the school boards come in. They was considered too denominational, m'um!"

A clergyman being annoyed by some of his audience going out while he was preaching, took for his text, "Thou art weighed and found wanting." Soon after commencing his discourse he said, "You will please pass out as soon as you are weighed."

An irascible old gentleman who formerly held the position of Justice of the Peace, was recently accosted in the street in a manner that did not come up to his honor's idea of the respect due him. "Young man," said he, "I fine you twenty shillings for contempt of court." "Why, Judge," said the offender, "you are not in session." "This court," replied the Judge, "is always in session, and, consequently, always an object of contempt."

A good talker is generally delighted when he finds a good listener. If the listener is so amiable as only to nod and smile while the talker harangues, then he is a most intelligent gentleman—in the talker's opinion. A good story is told of ex-Gov. Magoffin of Kentucky. Recently, in making the journey from Cincinnati to Lexington, he shared his seat with a bright-eyed, pleasant-faced gentleman. The Governor, after a few commonplace remarks, to which his companion smiled and nodded assent, branched into a description of the scenes that he had witnessed in different parts of the country, grew eloquent over the war, and told thrilling stories of his battles with the Indians in the Northwest. The hours slipped rapidly away, and when the train was nearing Lexington, the two exchanged cards, and parted with a cordial shake of the hands. The Governor drove to an inn, and to a number of friends he remarked that the ride had never seemed so short before. "Then you must have had pleasant company aboard."

"You are right. I met a gentleman of unusual intelligence. We conversed all the way over. I never was brought in contact with a more agreeable man."

"Indeed! Who was he?" asked his friends.

"Wait a minute; I have his card," and the Governor felt in his pockets and produced the bit of pasteboard. "His name is King."

"Not Bob King?" shouted a dozen in one breath.

"Yes, gentlemen, Robert King; that is the way the card reads," was the reply. A roar of laughter followed.

"Why, Governor, Bob King is as deaf as a post. He was born deaf and dumb!"

Sunday-School Department.

SCRIPTURE LESSONS.

JUNE 29. LESSON 26. 1879.

Third Sunday after Trinity.—Genesis ii. 8, 9 *and* 15-17.

MAN IN EDEN.

8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.
9. And out of the garden made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.
16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
17. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

COMMENTS.—We are now brought to man's first dwelling-place, the Garden of Eden. That there was such a place, we dare not doubt. The description given by Moses is too definite and particular to interpret it in a fanciful way. If we believe our first parents, Adam and Eve to have been real persons dwelling on the earth, then they must have had a real home. But it is impossible to tell at this day, in what region of the world Eden lay. It is most likely, that the country known as Armenia, in Asia, was its locality, near the great Rivers, Euphrates, Tigris, Phasis and Araxes. This opinion is founded on the account which is given us of the river with four heads, in verses 10-14. Whilst this view will not harm us, we are still not sure of its correctness.

From what is told of the Garden of Eden, we may believe it to have been a delightful place, where neither decay nor death could enter, and where everything was adapted for the well-being, happiness and holiness of the first human pair. The privilege of dwelling there lasted only so long as our first parents remained innocent and obedient. When sin entered there, they were driven out, their home fell in ruins, and cherubims and a flaming sword seem to forbid us to approach near enough to know where it once lay. (Chap. iii 24.)

VERSE 8. *And the Lord God planted a garden.* We may conceive of this original dwelling-place of the first human pair as a valley, pleasantly situated, very fertile, and of a delightful climate. It was a spot especially fitted for man, and wholly different from the outside world. *Eden* signifies *pleasure*, or *happiness*. The word *Paradise* is used instead, which likewise means a garden of the blessed. In the eastern portion of Eden the first residence of man was fixed.

VERSE 9. *And out of the ground made the Lord God to grow.* The soil was so fertile and productive, that vegetation grew forth readily and without cultivation, or, as we say, *spontaneously. Every tree that is pleasant to the sight.* This saying may embrace all the *flowering* shrubs, and trees, which delighted the senses in color, fragrance and shape. *And good for food.* Here we have all *fruit bearing* trees indicated. We may include in this class, vegetables, fruits, nuts, etc. *The tree of life also in the midst of the garden.* By the will of the Creator man's whole constitution was to be preserved against decay and death. This must have been secured to him by means of this wonderful tree. Its very name implies, that the power of preserving health and life lay in its fruit. There is nothing in the account which prevents us from thinking or believing that this tree served as a defence against disease and death. Whatever else we may attribute to this glorious tree of life, we must not abandon this principal meaning. *And the tree of knowledge of good and evil.* We need not go far to find the meaning of this tree either. It was a real tree too, no less so than the former. But the effect of its fruit was just the opposite of the tree of life—it caused disease and death, as we learn in the 17th verse. "To know good *and* evil" is a phrase by which our *experience* of the results of obedience and disobedience is taught us. This is a double sort of knowledge. We realize a sense of right and wrong, at the same time, by it. That is what *guilt* teaches us—a knowledge of the 'good' we have forsaken and the 'evil' we have plunged into. Thus it is really a knowledge of good *and* evil. And now by eating of this tree our first parents learned this sense of guilt or—knowledge of 'good *and* evil.'

VERSE 15. *And the Lord God took the man, and put him in the garden of Eden.* Gardening is the first kind of employment on record. This was man's calling during his state of perfection and innocence. How well the man and the office correspond! *To dress it, and to keep it.* Though the garden produced freely of itself, without labor and sweat, yet dressing, or ordering, and tilling, or pruning it, were calculated for both his and its good. It maintains the garden's perfection and beauty, and promoted the man's bodily, mental and spiritual health and happiness.

VERSE 16. *Of every tree of the garden, thou mayest freely eat.* Here we are taught the large *freedom* of the first man. He was lord of the garden of Eden. Of his lordship we have already learned in the account of his installation over the earth, (i. verses 28-30.) The *enjoyment* of his high station and office is expressive under the letter and figure of a banquet here.

VERSE 17. "But the tree of knowledge of good and evil—*thou shalt not eat of it.*" But free as he was, he dare not forget that the Lord stood over him. Though Adam was exalted above all creatures, he still stood under the Creator. Though he was the world's sovereign, yet God was *his* sovereign. To Him Adam was accountable and responsible. Though he governed, yet did he rule under authority. His conduct, accordingly, was to be measured after God's law. And this law was expressed in this *precept—thou shalt not eat of it.* God said:—"There is a certain tree; thou shalt not eat of its fruit." No matter now, what the nature of its fruit was, it was in man's power to abstain. His liberty lay in his obedience—as it does with all of us.

Thou shalt surely die. "From the moment, thou shalt become mortal—fall into a dying state." Adam's body was created conditionally immortal; while he would abstain from the tree of death, and enjoy the gift of the tree of life. But by placing himself in a wrong relation to his Maker, he fell into the power of death. And though he lived 930 years, he was still dying daily, and the first who tasted death in a natural way. God's declarations are all true, His threats no less so, than His promises.

PRACTICAL THOUGHTS. The Garden of Eden is for us a type and pledge of the Paradise of God. Though we read with sadness of a Paradise lost, we may still rejoice in the faith of a Paradise regained through Jesus Christ.

Though our first parents were driven out of Eden in consequence of their unbelief and disobedience, we may enter it again by faith and obedience.

Though cherubims and a flaming sword warn us away from the Eden of earth, Jesus Christ invites us to the Eden above. "Come unto me," etc.

No man is a better merchant than he that lays out his time upon God, and his money upon the poor. There is no one minute of our lives after we are come to the use of reason, but we are or may be doing the work of God, even then when we most of all serve ourselves.—*Bishop Jeremy Taylor.*

I should entertain a mean opinion of myself if all men, or the most part, praised and admired me; it would prove me to be somewhat like them. Sad and sorrowful is it to stand near enough to people for them see to us wholly; for them to come up to us, and walk around us leisurely and idly, and pat us when they are tired and going off.—*Landor.*

Begin the education of the heart, not with the cultivation of noble propensities, but with the cutting away of those that are evil. When once the noxious herbs are withered and rooted out, then the more noble plants, strong in themselves, will shoot upward. The virtues, like the body, become strong and healthy more by labor than nourishment.—*Richter.*

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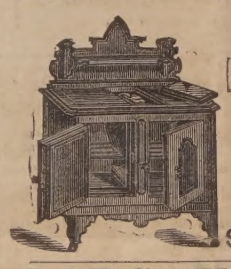

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Lve. Harrisburg....	8:00	1:35	4:15	9:10
Arr. Carlisle,.....	9:00	2:35	5:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg..	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:30	6:00
Arr. Harrisburg.....	7:00	11:55	3:30	7:00
	A. M.	A. M.	P. M.	P. M

A. K. McCULLOH, Genl. Tkt. Agent.
J. F. BOYD, Supt.

General News.

HOME.

There was a destructive conflagration at Point Breeze Oil Works, in this city last week. The fire was caused by lightning, and much property, including several vessels, was destroyed.

Another fire at Cape May was reported on the 12th inst. The Columbia Hotel was burned, and the marked coincidences in destruction of buildings at watering places during the past year, point strongly to incendiarism.

The Attorney-General of the United States has given the opinion that the scrip certificates of the Reading Rail Road Company should be taxed ten per cent, upon the ground that it comes under the head of other negotiable paper. The subject will be referred to the Supreme Court for a final decision.

The corner-stone of the Asylum for the Aged and Infirm of the Lutheran Church at Germantown, was laid on the 6th inst. There was a large attendance and much interest manifested in the exercises, which consisted of singing by the orphans connected with the Home of the Evangelical Church, and addresses by Revs. J. A. Seiss, D. D., W. J. Mann, D. D., and others.

Washington, June 12. — Representative Stephens, of Georgia, chairman of the Coinage Committee of the House, will to day, if an opportunity occurs, report and recommend the passage of a bill to provide for the exchange of the trade dollars for the legal-tender silver dollars. It directs the Secretary of the Treasury to cause to be exchanged at the Treasury and all sub-treasuries of the United States legal tender dollars for trade dollars at par, and shall recoin the said trade dollars into legal-tender dollars, as now provided by law, and require him to stop the further coinage of trade dollars. The bill will be materially amended in the House.

FOREIGN.

London, June 10.—A dispatch to the *Post* from Berlin announces that Germany is acriously offended at the right of search claimed and exercised by Peru against German vessels, and a strong protest demanding explanation is about to be dispatched to Lima.

Berlin, June 9.—The *North German Gazette* publishes the text of Germany's protest against the decree of the Khedive of April 22. The protest says the decree is in direct violation of international obligations. Germany must decline to consider it binding, and holds the Khedive responsible for all consequences of his illegal proceedings.

The Moravian denomination is again in a prosperous condition in Bohemia, where it originated centuries ago, and from which it was expelled. It is now tolerated by the Austrian Government, and it is expected that the mission will be reorganized by the General Synod which meets this month.

Obituaries.

Mrs. Sophia Hill, who departed this life, in Norristown, Pa., May 15th, 1879, at the advanced age of seventy-five years, was a member of the "Church of the Ascension," to which, from its earliest history, she had been attached with singular devotion. Her husband, the late Benjamin Hill, had, up to the time of his death, taken a deep interest in the welfare of the congregation, assisted in the erection of the church building, which was situated beside his residence, and watched over the interests of the flock with all the care of a father. This Christian and praise-worthy spirit was shared by his estimable wife, and continued to be manifested by her after her husband's death, to the very hour of her own departure. There are in every congregation a few pious persons whose pews are never vacant, whose hands are never closed, and who, with the passing years, in the regular use of the means of grace, grow daily meet for the kingdom of heaven. Mrs. Hill was one of these. Her pastor will long miss the light of her pleasant countenance on the Lord's day, and the congregation, over which she and her departed husband watched with such singular solicitude for many long years, will sadly feel the loss of one of its most truly pious and benevolent members. Seldom has it been our good fortune to find a friend of sweeter temper, neater gentility or truer kindliness of heart—qualities which were eminent and distinguishing traits of Mrs. Hill. No malice was there ever in her, to man, woman or child, but only a sweet and gentle love, patterned after the love of the great Master Himself. Every aspect of suffering, whether of man or brute, seemed to move her sympathies most deeply. Many of the poor will look in vain, both far and wide, for one so kind to persons in distress; even the very sparrows, the coming winter, will miss her open hand. Living thus, devout in all the offices of piety, and walking humbly with her God, she departed to the better world at the ripe age of seventy-two years, and sleeps with Jesus, leaving one only daughter, Mrs. Geo. D. Wolff, to mourn a loss which is indeed to her irreparable, whom may God mercifully comfort with the consolations of His heavenly grace.

PASTOR.

DIED.—Near Martinsburg, Blair Co., Pa., on the 31st of May, Lizzie Florence, daughter of Lewis and Margaret Davis, aged three months and nineteen days. "It is well with the child."

DIED.—In Mifflinburg, Union county, Pa., June 10th, 1879, Joseph Boob, in his 59th year. He was in his usual health all day. At six in the evening he fell to the floor, dying instantly. "In such an hour as ye think not the Son of Man cometh." Such a death has its lessons for the living. A. C. W.

Acknowledgments.

LETTER LIST.

Ashbaugh, J J.
Binkley, H K, (3), Beam, Rev S Z, Bachman, Rev A J, Beachler, Wm H.
Clever, Rev C, Cort, Rev C, Crouse, Fred, Crum, E, Coleman, Jessie, Christian World.
Deatrich, Rev Wm R H, Deatrick, E Ransom
Evans, Rev J M.
Fry, D S, Fritzinger, Rev J, Fulmer, L H.
Gurley, Rev G D, Grove, A F, Groh, Rev W H, Gerhart, Rev R L.
Hannabery, Rev J, (2), Hensell, Rev L M, Hensell, L, Hallman & Stuffler, Hanger, Miss K, Hoffmeier, Rev H W, (2), Harbaugh, Miss C, Hacker, Rev T J, Heilman, Dr S P.
Kohlenberger, G T, Kohler, Rev P S, Kopp, J T, Kremer, Rev A H, Kleckner, G P, Kurzenknable, J H.
Landis, Rev W M, Lough, S H, Lawall, L, Lakin, J S, Lerch, Rev J W, Leonard, G J.
Montgomery, D, McConnell, M F, Mohney, F C McEntire, H, Martin, Rev Dr G H, Melcher, O H, Millett, Rev J K, McLean, Hattie L, Miller, Rev J D, Miller, H S, Moritz, Clara A.
Pierson, J S, Palmer, S E.
Rittenhouse, Miss H A, Reiter, Rev C H, Roeder, Rev S M.
Stonebraker, S M, Schick, Rev J M, Schriver, H, Stahr, Rev I S, Seaboldt, Wm, Steckel, E F, Staley, Newton, Sechler, Rev John H, Stahlman, John S, Sandoe, Rev H H, Smith, A H.
Tobias, Rev D C, Thompson, Rev J B.
Vandersloot, Dr F W.
Weier, R C, Wetzel, D B, Wall, Rev F, Wolff, Rev D M, Weagly, Dillon.
Yeich, W R, Yoder, Nathan D.

ORPHANS' HOME, WOMELSDORF, PA.

Recd per S R Fisher, from Trinity Ref ch, Norristown, Pa, per Hon, H C Hoover, Treasurer of Philadelphia Classis,	$ 6 28
per S R Fisher, Rev U Weidner, Pleasantville, chg,	20 00
	$26 28

W. D. GROSS, Treasurer.

HOME MISSIONS.

Recd from Rev. J. P. Moore,	$10 00
Rev. M. Peters,	30 00
	$40 00

F. W. KREMER, Treasurer.

HOME MISSIONS.

Recd of D B Mauger, Treas Gos. Classis,	$ 44 87
Rev Dr G H Martin, Woodstock, Va, legacy of Miss Cath Summers, deceased, for "German Home Missions on the Pacific Coast,"	63 10
Rev Wm. M. Deatrick, Treas, etc, from Zion's ch, Chambersburg, $50.00; Everett chg, $35.00; Woodcock Valley, $35.00; Shippensburg, ch, $30.00; Waterstreet chg, $20.00; Mercersburg chg, $18.00; St Thomas chg, $15.55; Friends' Cove, $15.17; St Clairsville chg, $15.00; Clover Creek chg, $4.00; Hebron ch, McConnellsburg chg, $3.63,	241 35
E Susquehanna Classis, per Geo Hill, Esq, Treas,	42 77
Rev Henry St John Rinker, Virginia Classis,	20 00
Rev H Mosser, Treas Lebanon Classis, from St John's ch, Schuylkill Haven, $5.00; Walmers cong, $12.14; Pinegrove ch, $7.00; Hill ch, $11.00; Bernville ch, $4.68; Balance in Treasury, $4.79,	44 61
Recd of W A Wilt, Treas, from Ref cong, Carlisle, 10.00; Abbott's chg, $20.00; New Bloomfield, $7.00; Landisburg, $2.28; Conawago, $14.83; Mechanicsburg, $25.00; York Springs, $12.00; Kreutz Creek, $20.00,	111 11
Recd of Rev J A Peters, Treas Lan Classis, from New Holland chg, $17.24; First ch, Lancaster, $72.00; Zion's ch, Millersville, $15 00;	104 24
Recd of Rev Henry St J Rinker, Treas Virginia Classis,	100 00
Recd of E Shellenberger, Treas Tohickon Classis, from Sellerville chg, $32.00; Riegelsville chg, $16.44; Keller's chg, $15.00; Friedensville chg, $7.00	70 49
Rev E R Eschbach, D D, from Ev Ref ch, Frederick, Md,	5.00
Recd of W A Haas, Treas, from Aaronsburg chg,	35 00
Recd of Rev J A Peters, Treas, etc, from New Holland chg, $7.50; First Ref ch, Lancaster, $28.00; St Luke's mission, $2.00,	37 50
	$920 04

Recd also for erection of Chapel in Washington, D C, viz:

per Rev W A Haas, Treas W Susq Classis, from Bellefonte chg, $3.00; Boalsburg chg, $5.00; New Berlin chg, $4.00,	$12 00
per P Quillman, Esq, from ch of Ascension, Norristown,	65 00
per Rev Dr E R Eschbach, from Ev Ref ch, Frederick, Md,	100 00
per T F Hoffmeier, from Ref cong, Middletown, Md, $11.00; S Schaaf, Middletown, Md, $37.00,	48 00
	$225 00

WM. H. SEIBERT, Treasurer.

THE MARKETS.

Philadelphia, June 14, 1879.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$2.50@2.75
	" Extra Family	5.00@5.25
	" Fancy	5. 75@6.75
	Rye	3.00@3.12½
	Corn meal	2.50@2.75
	Buckwheat meal	1.10@1.30
GRAIN.	Wheat, White	1.16@1.17
	" Red	1.14½@1.15
	Rye	59@60
	Corn, Yellow	44@44½
	" White	42@43
	Oats	42@44
	Barley two rowed	80@90
GROCERIES.	Sugar, Cuba	6⅜@6½
	" Refined cut loaf	8½@9½
	" " crushed	8⅝@9
	" " powdered	8½@8¾
	" " granulated	8⅜@8½
	" " A	7⅞@8¼
	Coffee, Rio gold	13½@15
	" Maracaibo gold	13⅜@20
	" Laguayra gold	14½@15½
	" Java gold	23½@25½
PROVISIONS.	Mess Pork	10.50@11.00
	Dried Beef	12½@13
	Sugar cured Hams	9@10
	Lard	6½@7
	Butter, Roll extra	8@10
	Butter, Roll Common	7@8
	Prints, extra	16@20
	" " Common	12@15
	" Grease	3@5
	Eggs	13@14
SEEDS.	Clover	5.50@6.00
	Timothy	1.45@1.50
	Flax	1.40@1.41
PLASTER.	White	3.00@3.25
	Blue	2.50@3.00

OCEAN GROVE, N. J., has made rapid strides forward, and now stands in the front ranks as a summer resort. Its improvements have been very great this year, the first among which is the Sheldon House, the largest hotel there. A new passenger elevator, speaking-tubes from each room to office, gas, laundry, bath-rooms, and water on each floor have been added. Chambers have been supplied with best hair mattresses with spring bottoms. The house will have a steam heating apparatus, that will make it a favorite winter as well as summer resort. It is presided over by Mr. W. E. Sheldon, who is an old and favorably known hotel man of New York.

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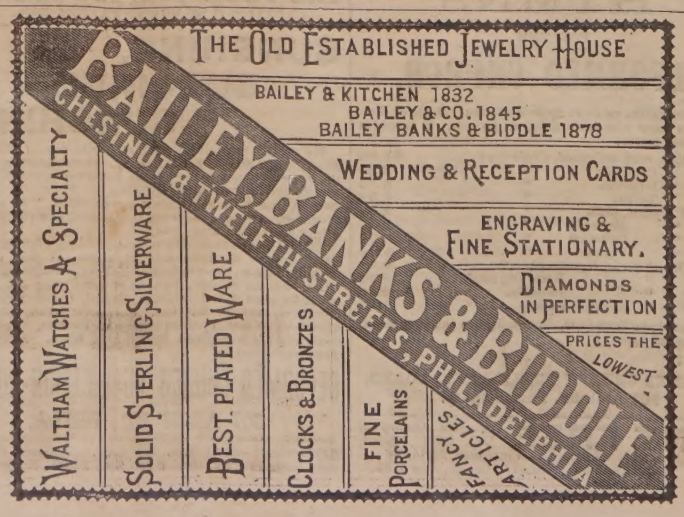

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